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(199)

Only an Ivy Leaf.

THE

Churches of Saint Baldred:

AULDHAME,

WHITEKIRK, TYNINGHAME,

PRESTONKIRK.

BY

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Semina rerum.

Edinburgh:

J. MOODIE MILLER, 1 AND 2 LINDSAY PLACE,

1883.

EDINBURGH:
Printed by J. T. PEDDIE & CO., *York Place*,
FOR
J. MOODIE MILLER.

LONDON, ... HAMILTON, ADAMS, & CO.
CAMBRIDGE, ... MACMILLAN & CO.
DUBLIN, ... M'GLASHAN & GILL.
GLASGOW, ... JAMES MACLEHOSE.

PREFACE.

THERE is neither room nor reason for a long preface: a book of this kind tells its own story. The grave, the gay, the lively, the severe, has each its place upon the page—not far apart, but interwoven each with each: events now historical side by side with memorials of a quiet life—of how men lived, and loved, and died.

The centre figure is the noble family of Haddington. A little spot to the west of the present house of Tyninghame still marks where a garden has been. Near this, the village church, with its two Gothic arches and sculptured stones, whose history is lost for ever: its graveyard now a green field, whose turf no doubt covers many curious relics of the past.

The Record, which gives this book more than a local interest, has no doubt a chequered history. At the date of the Battle of Dunbar the Bell and Church Bible were taken to Tantallon, and, when even that

stronghold was not any longer a place of safety, to the Bass—which never was annexed by force of arms to the land of the Saxon. But there is no mention of the Record: who knows but that it may have been buried somewhere until the storm was over. Be that as it may, here it is and as it is.

Pallida Mors, æquo pulsat pede, pauperum tabernas
Regumque turres. O beate Sesti!
Vitæ summæ brevis spem nos vetat inchoare longam;
Jam te premet nox fabulæque Manes;
Et domus exilis Plutonia.

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ERRATA.

Page 6, on third line from foot, for "summæ" read "summa."

Page 20, on fifth line from foot, for "Henry VII." read "Henry VIII."

Page 33, on eleventh line from top, for "tock" read "touk."

Page 39, on sixth line from foot, for "bell" read "hand-bell."

Page 55, on fourth line from top, between the words "soaking" and "with," insert "it."

Page 71, on top line, between the words "ejected" and "from," insert the words "at the Revolution."

Page 83, on sixth line from foot, for "hollow" read "howe."

Page 95, on sixth line from foot, for "parturient" read "parturiunt."

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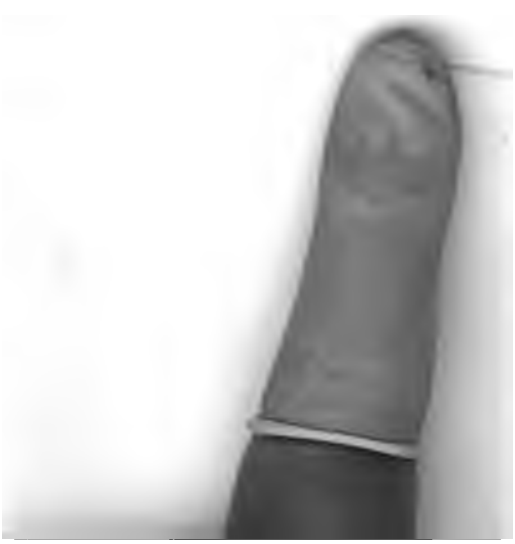
In our own day, ecclesiastics are sorely puzzled to tell whether they were Presbyters or Bishops. I would rather look upon them as having a life and work not so clearly marked as either of these lines of ecclesiastical polity—the types of an apostolic age in Scotland. The Bass, Iona, Inchkeith, Saint Baldred, Saint Co-



INTRODUCTION.

THE question—Who was Saint Baldred? has had various answers. It is not our purpose to say much of him, but of places which have a traditional connection with him. It is generally agreed that he lived about the end of the sixth century. This fact is historically important. There were at that time, in other parts of Scotland, men who have left their impress upon its history. We may set aside, as at least doubtful, the stories that are afloat as to their connection with each other. For example, that Saint Columba of Iona paid a visit to Saint Mungo of Glasgow, upon which occasion they exchanged croziers; or that Saint Baldred was a disciple of Saint Mungo. There seems to have been in such men a conscious or unconscious co-operation for good in that dark and barbarous day. No doubt a great deal of the myth has gathered round their lives.

In our own day, ecclesiastics are sorely puzzled to tell whether they were Presbyters or Bishops. I would rather look upon them as having a life and work not so clearly marked as either of these lines of ecclesiastical polity—the types of an apostolic age in Scotland. The Bass, Iona, Inchkeith, Saint Baldred, Saint Co-

lumba, Saint Adamnan—what a strange history connects itself with these places and persons! Others were, no doubt, working on the mainland, leaving their names upon rocks and streams, and mountains and rivers—upon days which to this hour are down in the calendar in perpetual memory of their doings amongst men. These rock dwellings, ruled and disciplined by such influences, were resting places for truth and holiness in embryo in a dark and troubled day. The religious life of all nations has been cradled in the storm.

"It affords an exalted and tranquil pleasure to rest in the shadow of such ruins—to search with a filial affection, in the faint remembrances of the ages, for the venerable, but, alas! fading forms of the fathers of that faith which is the evidence of the things that are not seen. Here, upon this hill, which skirts the southern shore of Iona, can I trace out the long way adown the stream of Time, by which the piety, the precepts, and the practice of an unspotted Christianity flowed purely from the original Fountain, making the wilderness to bud, and these deserts to blossom like a garden. I can see them coming!—not counting their lives dear unto themselves—clad in the armour of purity and innocence, to contend with strong seas and barren shores; not afraid, but trusting that the might of that God who rules the ocean and protects the frail canoe and its saintly burden, will also subdue before them, and put to sleep, the stormier passions of untaught savage men. I see them coming!—the leader and his twelve undaunted associates and disciples! Happy number! Like those of old, who, by

the power of the weakness of God, trampled upon strength, and, under the ignominious sign of the cross, conquered the honourable world! They approach the shore!—they land! The meek have taken possesion of the unknown rock upon which their sandals tread. The cross—emblem of self-denial, agony, and shame—carries the armour of an invisible panoply. Onward advances the sacerdotal host. The isles obey—kingdoms are conquered—their word has gone out into all lands—the sun shines forth in his mid-day splendour; but onward still, for the Sun of Righteousness knows and needs no rest. Here then we sit, and on the shores of this narrow bay, and from a few rude stone-heaps, by the power of the invisible over the immortal spirit, evoke from the grave of ages the reality—the body that *has* been, by the flitting ghost which yet piously lingers around the dust of its old habitation. Here let us fondly, joyfully, and gratefully build up our monuments to the past! A change comes over the vision! Seven centuries roll away, and the unseen has given place to the visible. Towers, arches, altars, crosses, buttresses, and palaces have covered the iron-bound coast of the island of Columba's cell. The rocks in the Bay of the Wicker-Boat are forgotten in the gorgeous tombs of the Lords of the Isles. The simple faith which was built upon the Rock of Ages is obscured by a mortal homage, offered in a magnificent cathedral, built upon the sand! Behold it, then, nodding to its downfall! That cell of unhewn stones, where the Culdees worshipped the Father who seeth in secret, has been overshadowed by a toilsome and stately pile, and by crumbling chapels built up in the

ostentation of the broad day, to be the mausoleum of princes, rather than the altars of God. It is all well —well for us to look upon these things and learn; for each speaks, both the cell and the cathedral, with an impressive language, and each tells its own teaching, and its own story. The pure faith, of which Columba, about thirteen centuries ago, was the Northern Apostle, lives and prevails, and by the power of its child-like simplicity, shall conquer the world; while the magnificent monuments of a visible Redeemer, though only seven centuries old, have already crumbled."—*Rev. Mr Richardson, an Episcopal Clergyman, who came from America expressly to visit Iona.*

There is little reference to Saint Baldred in any history of Scotland. In old books he is called "the Apostle of the Lothians." "Impelled," says Bishop Leslie, "with an ardent desire for propagating religion, he devoted himself to the Picts, and instructed them in the way of Christ." Simeon of Durham says that "the boundaries of his pastorate embraced the whole land which belongs to the monastery of Saint Balther, which is called Tyninghame—from Lambermoor to Inveresk, or, as it was called, Eskmouthe." He selected the Bass as the spot from which he went forth on his mission. One says that he was commissioned by Saint Kentigern; another, with more probability —for at that time the Lothians were a part of the kingdom of Northumbria—that he came from the Diocese of Landisferne, and therefore was a Saxon, and called "Sax, bold in council." How long he lived upon the Bass before he began his mission is not known. Boece says that he was of Scotch extraction,

and exercised his office in a district which then formed a part of Pict-land in Scotland—the Lothians, which took its name from Lothus, a king of whose doings we have no record.

In the Breviary of Aberdeen—one of the earliest, if not the earliest work which issued from the Scottish press—the following passage occurs:—"Being eminently devout, he renounced all worldly pomp, and, following the example of John the Divine, resided in solitary places, and betook himself to the islands of the sea. Among these he had recourse to one called the Bass, where he led a life without all question strict and contemplative, in which for many years he held up to remembrance the blessed Kentigern, his instructor, in the constant contemplation of the sanctity of his conduct."

"In those days," says Bede, "people never came into a church but only for hearing the Word and prayer. All the care of these doctors was to serve God, not the world—to feed souls, not bodies; and if any priest entered a village, incontinently all the people would assemble, being desirous to hear the Word of Life."

Such was the man—the real Saint Baldred, let us hope! How much higher than the saint of monkish legend who came into existence some centuries later! The stories of these saints, though historically worthless, are amusing, if nothing more. It is told of one —Saint Serf—whose monastery was in an island in Loch Leven, that he had a reputation for the neatness of his miracles; as, for example, when a rough fellow was charged with stealing and devouring a lamb, and

denied the charge, the animal bleated forth the story of its wrongs from the guilty stomach of the thief.

Of the monkish legends connected with Saint Baldred, I may tell three. At one time a rock stood midway between the Bass and the shore. It impeded the navigation of the rude crafts of these days, and was the cause of many wrecks. Saint Baldred had compassion upon these ancient mariners, so he seated himself upon said rock, and at his nod it moved to the nearest land. It is called Saint Baldred's Cobble to this day. There is another rock on the coast opposite Tyninghame, which is said to move in the storm. It is called Saint Baldred's Cradle.

He is said to have died in the year of Christ 606. There was a dispute between the parishes of Auldhame, Tyninghame, and Prestonkirk, as to which should have his body. There was a lengthened conference, but they could not agree. At last, by the advice of a holy man, they spent the night in prayer. In the morning three bodies were found, in all respects alike, each in its winding sheet, prepared for burial. Ten centuries after this time, John Mair or Major, born at Gleghornie—afterwards a doctor in the University of Saint Andrews—who must have daily seen the Bass and Auldhame with his young eyes, writes that there is no greater difficulty in believing this than in believing the dogma of transubstantiation. There are those who believe in neither. As to the latter, it was not even hinted at, says Dr M'Crie, till the tenth century.

But there is something in this neighbourhood which looks into a remoter past—indeed, pre-historic. In

the little bay at Seacliff stands a rock called the Ghegan. Its height from the sea level is about twenty-three feet on the one side, and twenty-nine feet on the other. Here, exposed to all the fury of the storm, was found the outline of a human dwelling, thirty-nine feet by thirty-six feet. Countless bones of animals—oxen, sheep, goats, hogs, deer, dogs, rats—bone implements, combs, ornaments, needles, arrow-points, and fragments of earthenware, more or less rude. In a little cave on the adjoining mainland is a flat stone, conjectured to be a sacrificial altar. Some years ago the sand was removed all round it, and a complete skeleton was disclosed, with many other disconnected bones that seemed to have been scattered around the altar—"Our bones are scattered at the grave's mouth." There is a tradition that at one time a blood mark was visible upon that stone.

"In the month of May 1831, a cave was discovered on the rocky shore at Auldhame, about twenty feet above high water, which was with apparent justice believed to have been occupied by Druids and Pagan priests, as a place of sacrifice. This cave is twenty-nine feet in length by twenty-eight in extreme breadth. Its height in front is twenty feet, gradually diminishing to three feet at the inner end. At its mouth stands a large stone or altar, four and a-half feet high, placed on a stratum of pavement three feet above the soil. A skeleton of an infant was excavated from beneath the altar, and on one side of the cave a second skeleton was found. Limpet shells, bones of extinct animals, and charred wood were spread over the floor."

—"Early Inhabitants of East Lothian."—*Haddington Courier*, 1870.

There are various caves marked in Scotland, by an unbroken tradition, as devotional cells—the cave of Saint Columba on the shore of Loch Killesfoot, in North Napdale, with an altar and font and cross; the cave of Saint Ninian in Wigtownshire; of Saint Moloc in Holy Island; Saint Serf at Dysart; Saint Rule at Saint Andrews.

Some years ago, near Scoughall and the coast, the ploughshare turned up a large number of stone kists, in some of which were numerous bones, also black ashes of burned wood. There was no mark of the chisel upon any of the stones. All these kists pointed towards the east—the rising sun. If the dead bodies were deposited in these at full length, they must have been of short stature. All this belongs to the prehistoric period; and, therefore, we can only conjecture —was this a common cemetery, or a battle-field in which men were buried where they fell? So much for these nameless graves. There are no doubt many such places in Scotland.

"There are two great divisions in the character of these remains. In some the bodies seem to have been put into coffins or chests made of slabs of stone. Sarcophagus was the name given to the stone coffin when its use among the ancient classical nations was discussed; but our later archæologists have kept the native name of kists for these found in Britain. They are of many grades of elaborateness: some are boxes of mere rough slabs, held together by the surrounding earth: in other instances there is a trough

hollowed in a great stone. The other method of disposing of the dead is by burning, and preserving a due portion of the ashes in an urn. These urns are very numerous, and have been objects of much research and discussion. Sir Thomas Browne, musing over some burial urns and their contents, says—'Who were the proprietors of these bones, or what bodies these ashes made up, is a question above antiquarianism—not to be resolved by men, nor easily, perhaps, by spirits, unless we consult the provincial guardians or tutelary observators.'"—*Burton's Scotland, vol. i., p.* 106.

AULDHAME.

THE ruin at Auldhame is all that remains of a house of the Douglas. The faded shield upon it corresponds apparently with that upon Tantallon; and, failing other evidence, these shields help in fixing historic dates. There was a church at Auldhame, no doubt near the graveyard; for "one generation passeth away and another generation cometh, but the earth abideth for ever." There are entries of burial in the Records of Tyninghame in 1619. Long after this date the proprietor of Seacliff, Mr Colt, was interdicted from tearing down the wall, or in any way interfering with the ground; but at an after date that cemetery—the sleeping-chamber of the weary—was turned up by the ploughshare; and so of another spot, as will afterwards appear. This had no doubt been a place of burial from the time of Saint Baldred. It is well to think of this now and then, and admit that all was not good which came with the Reformation. Such an act would never have been dreamed of in pre-Reformation times. The following has various lessons: it relates to Cockburnspath:—"May 1712. Wodrow notes at this time a piece of bad taste on the part of Sir James Hall of Dunglass, whose

family had in recent times acquired by purchase that ancient possession of the Home family. The old burial-place of the Earls of Home had been turned by Sir James into a stable; and he resisted both the clamour of the public and the private remonstrance of the aggrieved family on the subject. Because the minister shewed some dislike to him on this account, he is very uneasy to him. An English tourist visited Cockburnspath in 1711. He found that Sir James had gathered off all the grave-stones from the churchyard, to give scope for the growing of grass. He had made the nave of the church a stall for his coach horses, and dug up the graves of the dead, throwing away their bones, to make way for a pavement for his horses. He has made the choir a coach-house, and broken down the great east end wall to make a great gate to let his coaches in. The turret is a pigeon-house, and over this new stable he has made a granary. There is also a building called an aisle adjoining the north side of the church, which is still a burying-place, in which Sir James keeps hay for his horses, though his own first lady, who was daughter to Sir Patrick Home, and his only son, lie buried there."—*Domestic Annals, vol. iii., p.* 370.

The broken flags which lie in the old court-yard of Auldhame were, it may be, seats for the wanderers, or as they were called, vagabond or randie poor, when they sunned themselves in the favour of the rich. Somehow, Lazarus and Dives go together in this world! "The poor ye have with you always," said the "Man of Sorrows." The lion on the old stone gate looked down upon the lady fair upon her mount-

ed steed, and the man in rags—so passes the glory of the world!

"Life and thought have gone away,
  Side by side,
Leaving doors and windows wide—
  Careless tenants, they!
All within is dark as night;
  In the window is no light;
And no murmur at the door,
  So frequent on its hinge before!
Come away!—no more of mirth
  Is here, nor merry-making sound:
The house is builded of the earth,
  And now falleth to the ground.
Would they could have stayed with us!"

Tennyson.

Before leaving Auldhame, I must take a passing glance at a name which was well known in the time of James VI. and Mary of Guise—Sir Adam Otterburn of Auldhame. He had a good deal of diplomatic work in his day. In 1534 he was one of the commissioners sent to arrange a treaty with England for the putting down of reiving or pillaging on the border. It was drawn up in London, 11th May 1534, and was to hold during the joint lives of the two and one year thereafter, but was broken before the ink which signed it had well dried. The same Sir Adam Otterburn, in 1535, was in waiting upon his royal master, when two ambassadors arrived from Henry VII. with some books containing the heads of the Reformed Faith, which James refused to look at, but passed along to his ghostly counsellors, who of course condemned them—a gift of religious books, pungent every page

of them with Attic salt, from Henry VIII., Defender of the Faith—an old title peculiar to the King of England, as Catholicus to the King of Spain, Christianissimus to the King of France, and Apostolicus to the King of Hungary: conferred by the Popes of Rome; conferred by Leo X. on Henry VIII. for writing against Martin Luther, dated the Ides of October 1521. Yes! there it is—Henry VIII., Defender of the Faith!—that royal Bluebeard, with his string of concubines, all of them too good for him: one of them a noble heart, whose married life was an ever-enlarging tide of bitter, bitter tears—nay, of a sorrow so absorbing that tears would not come—a "killing sorrow." What a sad thing an ecclesiastical conscience sometimes is!—the swindler, the cheat, the scoundrel, who will take endless favours from his fellows, and smile!—who will send the dagger with the full sweep of his arm into that part of life which is most tender, most sacred, and smile! One word but faintly tells what he is—a villain; and such a type is not yet quite so rare in the world as the dodo. But let us get out of the shadow of Henry VIII., Defender of the Faith! One day, early in his ministry, when the wearied Christ sat at a wayside well, "there came a woman of Samaria to draw water." She had lived with five husbands in succession, and was now living with one who was not her husband; and yet the end of the story is plain enough. She had an ecclesiastical difficulty about where to worship! God is just; and no emergency can blazon deeds or consecrate a crime.

Otterburn afterwards became Provost of Edinburgh,

Knight of Redhall, and had various work connected with these times.

The small parish was bounded by what is now known as the Pilmuir Burn, and was formally annexed to Tyninghame June 20, 1619. From 1560 till 1618, Auldhame belonged to no parish. The inhabitants worshipped in the White Church, as it is called. The evidence follows—When Mr George Turnbull was translated from Alloa to Tyninghame, 20th September 1699, among other curious papers found in the box, and inspected by the Presbytery, which was always done on these occasions, were the following—the documents themselves have vanished, but the inventory remains:—"Sett and Inventer of the Annexation of the Kirk of Auldhame to Tyninghame, as also of the Old Locality of the Stipend of Tyninghame, and some other evidents, *ut infra* (as below).

"Ane Presentation be my Lord Halyrood House, to Mr John Lauder to the Parsonage and Vicaradge of the Kirk of Auldhame, dated 20th July 1618. Item: Collation be John, Archbishop of Saint Andrews, to Mr Johne Lauder to the Parsonage and Vicaradge of the Kirke of Auldhame, dated 20th July 1618. Item: Collatione be Johne, Archbishop of Saint Andros, to the said Kirk of Aldhame.

"Tack be the New Colledge of Saint Andros to Mr John Lauder of the Teind Barn and Yeard, as the same were possesst be the Lairds and Ladies Bass, to the minister of Tyninghame for the space of nineteen years, dated 6 December 1619. Item: Inhibition, at the minister of Tyninghame's instance, against the

Laird of Bass, founded on the Act of Parliament 1617, for providing communion cups, cloaths, and elements, dated 26th May 1621. Item: The Old Localitie, payable to the minister of Tyninghame, by way of minute." We will have abundant proof in a little while that the Lady Bass, who was a Hepburn of Wauchton, did not readily forget the loss of the Teind Barn and Yaird.

"At Edinburg, the twentie day of December, the yeir of God 1614 yeirs, the Lords of Counsell under written, the nobill and potential Alexander, Erle of Dunfermling, &c., at the instance of Mr John Lauder, Minister of Tininghame Kirk, against Robert Lauder of Bass, Dame Isobell Hepburn, his mother: the Moderator and Brethren of the Exercise makin mention that, whereas the said pursuer is Minister of the said Kirk and Parochen of Tininghame, for serving the cure thereof, and that it was decreit that he should have four aikers of land of the vicars', personnes', or bishope's teinds, lyin maist contiguous to the said Parish Kirk, designat to him for sik like, conform to the Act of Parliament maid thairanent, at the quilk glebe the said pursuer has alreadie possesst by him thre aikers, wants of his designation as yet ane aiker and ane quarter of ane aiker of his said manse; and albeit the haill viccar land, personne land, and bishoppe land, lyin nor-west the said Pariche Kirke of Tininghame, out of quilk the saide gleib and mans oucht to be designat, aither pertine to the saides George Lauder of Bass, Dame Isobell Hepburn, his mother, Robert Lauder, portioner of Tininghame—nevertheless, nather will the sades George Lauder,

Bass, Dame Isobell Hepburn, his mother, nor the said Robert Lauder, condescend nor agre fourth of the quilk of their lands the superplus of the said gleib should be designat; nather yet will the said Moderator and Brethren of the Exercise of Dunbar pass and designe the said superplus, injurin the said purseuar, being deprived of a great part of his said manse and gleib, to his serious hurt and skaithe, without remeid be provyded.——The said Robert Lauder, and Moderators, and remanent defenders, and the curators of the said Robert Lauder, Bass, he and his for their interests, being lawfullie summonit, and three tymes callit, and not compeirit: The richtes, resonnes, and allegations of the parties compeir, and as said is, have seen and understood, and being ripelie advysed, the Lords of Council fynds and declairs that the superplus of the said pursuer's lands shall be designat for a mans and gleib, extending to ane aiker and half, ane aiker or thareby, oucht and should be designat furth out of the viccar land, and failing the viccar land to compleit the said aiker and half aiker, all the landes whatsoever be within the said Parische to be designat, aye and until their be ane compleit and sufficient gleib designat to the purseuar, containing four aikers of land;" and failing this, "Decernes and ordains to desyne quhatsomever being kirk land in the Parische, conforme to the Act of Parliament."—*Cetera desunt.*

Previous to this former annexation, as has been already stated, Auldhame belonged to no parish. When Sir John Auchmuthie was in 1615 proclaimed with a view to marriage, the question was referred to the

Presbytery of Dunbar, which decided as his residence was in Scoughall, and as Auldhame had not been planted since the Reformation, he should be proclaimed in the Church at Tyninghame; which was accordingly done on the 30th July; "the quilk day the bands of mariadge betwixt Jhone Auchmutie, Laird of Skugall, and Isobelle Setoune, daughter of Sir William Seatoun, in Haddingtoune, war proclaimit in the Kirk of Tyninghame, according to the ordinance of the Presbytery." Sir John Auchmuthie afterwards became proprietor of Gossford. In 1617 the following entry appears in the Tyninghame Records:—"the qlk day, being the 23rd of Mairche, the year of God 1617, as said is, ane bairn baptizit to Jhone Auchmutie, Laird of Skugall, ane daughter, lawful named Isobelle. The said Jhone Auchmutie being in England, the bairn was presented to Sir William Setoun, witness; Thomas Stewart, husband to the Ladie Perth; the Lord of Lauderdaill; and the Maister of Fentoune."

WHITEKIRK.

IT is at least doubtful if this should be called a church of Saint Baldred. Dr Stuart, in his preface to the Book of Deer, calls it one of the foundations of Saint Baldred. The evidence is wanting. I called his attention to this point: he said he would look into it again. In a few days was the announcement of his death! Those who knew even a little of the gentle, scholarly man, will long remember him. He had the Records of Tyninghame for some time in his possession, and pronounced them exceedingly curious, as containing a minute picture of the doings of a Scottish hamlet in the 17th century.

The track of Saint Baldred seems to have been along the coast, landing at Tyninghame, where he established a college.

At a very early period Whitekirk was a dependency of Holyrood. That Abbey was transferred from its old site near the Castle in 1128, and among other lands given to it were, "et Hamere et Fordam cum suis rectis divisis, et Hospitale, cum una carucata terrae"—*i.e.*, Whitekirk and Fordam, with their respective rights, and the Hospital, with a carucate of land. A carucate of land was as much as a plough could till in one year—about 100 acres.

The origin of the name Whitekirk is somewhat doubtful. Dr Stuart is of opinion that it takes its name from the fact that it was built of stone, as the Candida Casa, or White Cottage, of Whithorn. The name of Whithorn was translated by the Saxons into Whit-aern. Saint Ninian was buried here, 432; and pilgrimages were made to his shrine from all parts of Britain. At the Reformation the revenue from that source was dried up. James IV. paid it frequent visits. From a document, however, which will afterwards be given, it may be inferred that the name Whitekirk implies an allusion to an undoubted fact, that it is called the White Chapell. The field opposite is called the "Lady's Hill" at the present day.

"*Opus Scoticum*, wooden buildings.—The custom of the Irish to use wood as materials for their buildings obtained for it in the time of the Middle Ages the title of the Scots' style. Our own Records have many examples of the use of the term Scotic as equivalent to Gaelic and opposed to English; as in a deed dated in 1253, relating to the boundaries of Kingoldrum, one of these was a march, 'que Scottice dicitur morgue buche;' while another boundary, with the name of Hachelt Mithoner, is translated into English as Midfield—'quoad Anglice dicitur Midfield.' We have an earlier instance in the same register, where the lands of the Abbey of Old Montrose are conveyed, with the addition, 'que Scottice Abthan vocatur.' The distinction first appears in the History of the Venerable Bede, when he described the church erected by Saint Finan in A.D. 662 at Landis-ferne—'quam more Scottiorum non de lapide, sed de robere secto

compositum est atque hirundine texit.' It appears from many passages in the lives of the Irish saints that churches of wood or hurdle work continued to be erected in Ireland in subsequent times; and it is plain that in the twelfth century the custom was still regarded as 'Scotic,' as we learn from Saint Bernard's description of the oratory at Bangor, built by Saint Malachy, 'de lignis quidem lae vegatis,' which is styled 'Opus Scoticum pulchrum satis;' and somewhat later, when Saint Malachy began to build an oratory of stone at Bangor, 'instar eorum quae in aliis regionibus constructa conspexerat,' the native objections took the shape of resentment against stone buildings, as a novelty, 'quid tibi visum est nostris hanc inducere regionibus novitatam.' 'Scoti sumus, non Galli.' Ailred, the biographer of Saint Ninian, tells us that the saint brought with him from Gaul workmen who could erect a church after the Roman fashion. Besides the White Church of Saint Ninian, on the shore of the Solway Firth, we have other White Churches in Scotland. In East Lothian was the Church of Hamer, or Whitekirk, one of the foundations of Saint Baldred; and in Aberdeenshire was the White Church of Buchan. All of these churches were much resorted to by pilgrims, probably from feelings associated with their early foundations, and reverence for the founder."—*Stuart's Preface to the Book of Deer.*

The property Fordham has a very old name, which has changed from time to time—Fúrde, Whitekirk, Pefferside, Newbythe.

The following paper will throw some light upon the early history of Whitekirk :—

"Account of the origin of the Church at Whitekirk, extracted from the documents in the Library of the Vatican at Rome."

"History of the Chapell of our Lady at Fairknowe, in the East Lothians of Scotland.—In 1294, when Edward First of England had defeated the Scots army near Dunbar, many of the army fled into that castle, then commanded by Black Anne, Countess of Dunbar, who, seeing the numbers within so great that the place must soon be surrendered, rather than fall into the hands of the enemies made her escape in the night, in order to have gone to Fife. But she receiving a hurt getting into the boat, and the wind being against her, was obliged to be landed on that part of the shore nearest to Fairknowe, to which she was carried. The English, however, ravaging the country, they were obliged to halt while a party of them past, during which time, being in great agony, she prayed to the Holy Mother, when an hermit came and told her, if she had faith, drink of that holy well, and she would soon find ease; which she did, and had no sooner done than she was perfectly recovered from all bruises, and made whole.

"Near the Abbey building is a fine spring of the class known throughout Scotland as 'wishing wells,' which has always borne the name of 'Holy Well.' It had the usual virtues and wishing powers ascribed to it. A pretty little pillar with a cross upon it, which has been mistaken for one of ancient date, is scooped out into a small basin to catch the drip of the water. It was erected by a Bishop Brown when residing at Saddel in the beginning of the present century, to replace an older one that had formerly

stood there. Beside it flows a stream that is called *Altnam Manach*, the Monk's Burn; and this, with the spring, no doubt formed the water supply of the monastery. A short distance along the shore to the south is another spring, which goes by the name of Lady Mary, so called in honour of a noble lady of the house of Saddel, who, according to tradition, would drink no other water. On several eminences near Coldingham stood a number of crosses. The modern names are, as of old, Cairncross, Friar's Cross, Applincross, Crosslaw, Whitecross."—*Notice of Saddel Abbey, in Kintyre, Argyleshire, with its Sculptured Slabs—Captain T. P. White*, 1868.

"This miracle she made known to Andrew de Forman, Prior of Coldingham, and in the year following she built a chantrey in honour of our Lady, and endowed it with 40 merks a-year for ever.

Andrew Foreman was a younger son of the Laird of Hatton, and had many and various high offices. He was Prior of the Isle of May, 1498; Bishop of Moray, 1501: Prior of Pittenweem and Coldingham, Commendator of Dryburgh, Archbishop of Bourges in France, 1513; after much opposition, Archbishop of Saint Andrews, 1514. He died and was buried at Dunfermline, 1522. Pitscottie, in his "History of Scotland," gives the following account of a banquet given by the Pope and cardinals:—"When the dinner came, the Pope and his cardinals placed and sat down according to their estate. Then the use and custom was that at the beginning of the meat he that aught the house and made the banquet should say the grace, and bless the meat. And so they required the holy bishop to say the grace, who was not a good scholar, and had not good Latin, but began rudely in the Scottish fashion, in this manner, saying, 'Benedicite!' believing that they should have answered 'Dominus!' but they answered 'Dans!' in the Italian fashion, which put this noble bishop by his intendiments, that he wist not how to proceed forward; but happened out in good Scotch in this manner, the which they understood not, saying—"To the devil I give you all, false carles, *in nomine Patris, Filii, et Spiritus*

Sancti.' 'Amen!' quoth they. Then the bishop and his men leugh. And the bishop shewed the Pope the manner that he was not a good clerck, and his cardinals had put him by his intendiments, and therefore he gave them all to the devil in good Scotch; and then the Pope leuch amongst the rest."

"The great number of miracles performed at this well were so numerous, that in 1309 John Abernethy, with the assistance of the monks of Melrose, procured a shrine to be erected, and dedicated it to the Holy Mother. In 1413 there were not less than 15,653 pilgrims of all nations, and the offerings were equal to 1422 merks. In 1430, James First, king of Scotland, being a good man who loved the Church, built the Abbey of the Holy Cross at Edinburgh, and took the Chapel of Fairknowe into his protection, added much to it by building houses for the reception of pilgrims, called it White Chapel, where he often went, and made it a dependent on his own Abbey of the Holy Cross.

"In 1439, Adam Hepburn of Hales built a choir all arched with stone, agreeable to the mode of Peter de Main, and so it continued in great prosperity as a place of sanctity until the year 1540, that the cup of vengeance was full, and heresy covered the North. Oliver Sinclair, being poisoned with the letters wrote to his master by that infamous wretch, his uncle Henry VIII. of England, asked leave of his king to build him an house near the White Chapel, which the other too easily granted; in building of which he pulled down the pilgrims' houses, and made use of the stones for his own house. Times growing worse instead of better, and the great men longing to enrich themselves with the Church Lands, as their neighbours in England

had done, notwithstanding the great efforts of that apostolical man, Cardinal Beatoun, and many more now saints in Heaven, the pilgrims were no more safe. The offerings, as well as all the other lands, then valued at 750 merks annually, were seized, and the shrine was beat to pieces. That holy church also was made a parochial church for the preaching of heresy, and by them called Whitekirk."

Such is the story from the Vatican. Here is something from the Professor of Oriental Literature in Saint Andrews, the university city—the patron in other days of Tyninghame. The author is William Tenant, whose poem, "Anster Fair" still lives. The lines which follow are from "Papistry Stormed; or, The Dinging Doon of the Cathedral:"—

> "The steir, strabush, and strife,
> Whan, bickerin' frae the Brochs o' Fife,
> Great bangs o' bodies, thick and rife,
> Gaed to Saint Andros toune.
> And wi' John Calvin in their heads,
> And hammers in their hands, and spades,
> Enraged at idols, mass, and beeds,
> Dang the Cathedral doon!"

Andrew Fairservice thus moralized upon the Cathedral of Glasgow after it had survived the general "strabush and strife:"—

"Ah! it's a brave kirk!—nane o' yer whig-maleeries, and curliewurlies, and open-steekhems, aboot it. All solid, weel-jointed mason-wark, that will stand as lang as the warld—keep hands and gunpowther aff it. It had a'maist a doun-come lang syne at the Reformation, when they pu'd doun the Kirks o' Saint Andrews and Perth, and thereawa', to cleanse them

o' Popery, and idolatry, and image worship, and surplices, and sic like rags o' the muckle hure that sitteth on seven hills, as if ane wasna braid aneugh for hir auld hinder end. Sae the commons o' the Barony, and the Gorbals, and a' aboot, they behoved to come into Glasgow ae fair morning to try their hands on purging the High Kirk o' Popish nick-nackets. But the townsmen o' Glasgow were feared the auld edifice micht slip the girths through siccan rough physic, sae they rang the common bell, and assembled the train bands wi' tock o' drum. By good luck, the worthy James Rabat was Dean o' Guild that year, and the trades assembled and offered dounricht battle to the commons, rather than their kirk should coup the crans as they had done elsewhere. And sae the bits o' stane idols were broken in pieces by Scripture warrant, and flung into the Molendinar Burn; and the auld kirk stood as crouse as a cat when the flaes are caimed aff her; and a'body was alike pleased. And I hae heard wise folk say that if the same had been done in ilka kirk in Scotland, the Reform would just hae been as pure as it is e'en now, and we wad hae mair Christian-like kirks; for I hae been sae lang in England that naething will drive't oot o' my head that the dog-kennel at Osbaldistone Hall is better than mony a house o' God in Scotland."

One more quotation. It is from a foot note—vol. ii., p. 336, Burton's "Scotland."

"Certain English sailors invaded the Church of Whitekirk, on the coast of East Lothian, where was a shrine of the Virgin, endowed with costly gems. One man snatched a ring from the Virgin's image so

rudely as to mutilate the finger it belonged to, when forthwith a crucifix fell from above, and dashed his brains out. It was on account of the particular form in which this shrine displayed its miraculous powers, that the celebrated Æneas Sylvius, Pope Pius II., thought it would be a suitable recipient for his thankfulness on the occasion of his landing in Scotland. After a stormy, perilous voyage, he made a pilgrimage, accordingly, from which he frankly admits that he had anything but benefit in the flesh, whatever else he gained. In fact, the walking ten miles thither and ten miles back, bare-footed, on the frozen ground, seems to have given him a chronic rheumatism, which held by him till the end of his days.

Carlyle hits off the character of Æneas Sylvius in two words—"*oily, diligent* Æneas."

"Oliver Sinclair lieth at a house within two miles of Tantallan, with threescore horsemen, as I am informed, to be in wait to catch up me or some of my servants, if we stray too far out of the bounds of the Castle." Sinclair, it appears, had devised a shrewd commercial speculation. He was one of the English prisoners on parole, who could only obtain absolute freedom by paying a ransom, which he was not able to afford, but if he could catch the ambassador, he thought he might thus have an equivalent to offer for his own person. At this date Sadler, the English ambassador of king Henry, who had got accommodation, after much trouble, in a corner of Tantallon Castle, writes—"And whereas your lordship desireth to hear how I am entreated, I assure you there was never so noble a prince's servant as I am so evil en-

treated as I am amongst those unreasonable people, nor, I think, never man had to do with so rude, so inconstant, and beastly a nation as this is; for they neither esteem the honour of their country, nor their honesty, nor yet their duty to God, and love and charity to their Christian brethren: wherefore your lordship may easily conjecture what a pleasant being I have here. And thus, my very good lord, the Lord of Hosts keep you in health and increase of honour, and send me shortly to have the fruition of your most gentle company, out and from the malice and danger of this rude and beastly nation, that hath no manner of respect, no consideration to honour nor honesty."—*State Papers, Henry VIII.*

"Among other weaknesses the king was detected in making a favourite of a certain Oliver Sinclair. This person he appointed to command the expedition. He was raised upon a platform, and began to read his commission. The leaders received it with an indignation that brought them together in angry talk, forgetting all discipline and caution. Such was the defeat at Solway Moss."—*Burton's Scotland, III.*, 83.

Sadler adds—"To be plain with you, I see none among the nobility that hath any such agility of wit, gravity, learning, or experience to take in hand the direction of things; so that the king, so far as I can see, is of force driven to use the bishops and his clergy as his only ministers for the direction of his realms. They be the men of wit and policy that I see here." This in 1542—but a great deal has happened since then.

"Strange that such difference should be
'Twixt *tweedledum* and *tweedledee!*"

A clergyman who takes a natural interest in the government of his own country, and dares openly to speak his mind, albeit in due time and place, has Scylla on the one side and Charybdis on the other. There is no tyranny on earth more intolerable nor unscrupulous than that of the mob.

In said 1542, or a little before that date, mourning clothes were first worn in Scotland. About the same time the king was in search of a wife. As advised by his commissioners he went to France, but the lady did not please, and this was not pleasing to Mary of Bourbon. We are told that she afterwards *renounced the world and turned religious!*

It is recorded that on the death of James I., his widow, desirous to have her boy removed from the influence of Chancellor Crichton, pretended that she was about to set out on a pilgrimage to the church of Saint Mary, Whitekirk, but turned her course westward to Stirling, with the infant king in a chest.

Oliver, who lived in the smile of his royal master, did not transmit wealth to his posterity. "July 16, 1703.—Given by the session to ane distressit woman, descendit from the Sinclairs of Whitekirk, 11lb. 10s." And so the whirligig of Time brings it revenge!

As to the visit of Æneas Silvius, it is plain that he must have crossed the Tyne by the bridge at Linton. There was no bridge over the Tyne at Tyninghame till long after that date. There were stepping-stones, —then a boat, upon which not a little money was spent in what is called "beating the boat"—then a wooden

bridge; and as these were not the days of Macadam, there is a frequent entry in the Book of Tyninghame for cart-loads of whins from "the Law," to lay upon the bridge at Tyninghame.

The oldest part of the church is probably the porch. It was enacted by Parliament in 1621 that "the houses in Edinburgh, instead of being covered with straw, deals, or boards, should henceforth be covered with slates, lead, tiles, or thack-stones." The roof of the east end of Whitekirk Church is covered with thack-stones. The church itself has evidently been patched and changed in countless ways. Till the union of the parishes in 1760, the choir or east part was all that was used for worship. There was a cross wall at its west end, under the arch. The aisle was apparently unused, as it is stated in the Presbytery Records, "2nd July 1746.—The minister reported that it was proposed to convert that part of the church which is between the porch and the steeple into a granary"—a purpose which was interdicted by the presbytery, and we hear no more of it. For a long time after the Revolution the school was kept in the west end of the aisle. "20th September 1691.—The session appoint James Wricht to open and take up his school in the west end of the church." The entrance was from what is now the window. Said school was in 1698 placed outside the church. "July 16.—Debursed to workmen at putting up of the school-house, viz.—to David Couper at putting on the roof, and making couples, and putting up the chimley, 5lb. 10s.; to John Thomson for mason-work, 31lb. 3s; to Andrew Inglis and John Lermonth for their theiking of it,

2lb. 2s.; for nails to the smith for a chimley, and others at the same work, 11lb. 10s.; for ane cartful of lime to cast the chimley, 11lb. 10s. The which forsaid school-house, that the session hath been at the cost in paying workmen out of the poor-box, Sir William Baird of Newbythe hath gifted the forsaid house, together with ane yaird at the back theirof, belonging to the said house, to be ane school-house in time coming; providing always the forsaid kirk session shall be held in time coming to uphold the same when it is needful." The whole price was in modern money £1, 8s. 2d.; and of this a third was spent upon the chimney. There is no mention of stones in connection with the mason-work, nor of a window. This latter was put in a few years afterwards. In 1675 the minister at Tyninghame reports to the presbytery that the children were taught in the kirk for want of a school. This was also a house for the schoolmaster, for he lived as well as taught in it. It was urged by the presbytery year upon year before this date.

The parishes were united in 1760, on terms of wonderful equality—even the two beadles were continued. At that period the Haddington gallery was built. The wood-work of the front of that gallery was the old family pew of the church at Tyninghame. The church was entirely re-arranged in 1832, when the pseudo transept was built. The Seacliff gallery was then perpetrated. There was at one time a rickety old pew, upon four wooden pillars, in which was a high-backed chair, called *Jirker*. It was a frequent injunction to the boys from a worthy old elder—"Noo, laddies, ye

manna middle wi' Jirker the day." When the church was re-arranged at the above date, two feet of earth were removed over the whole area. That earth was full of bones and was driven out to fatten the adjoining field! A great many of the skulls had what seemed sword cuts upon them. The bell and weather cock were the gift of Sir John Baird. "January 6th, 1697.—Cam forth from Edinburgh a bell, with a gilded cock and globe, for the steeple of Whitekirk, all the free gift of Sir John Baird of Newbythe, one of the Lords of Session, and heritor here in this place. January 7.—To Alexander Russel for repairing the steeple and hinging the bell, 20lb." Sir John Baird was a well-known judge. A number of manuscript volumes, containing his decisions, are in the Advocates' Library, Edinburgh. "January 24.—To Robert Wilson for carriage of the bell from Edinburgh, 2lb. 8s.; for nails and ironwork to the bell-house, 6lb. 4s." The bell-house was often used as a lodging for the night for the homeless poor. Not a few pauper children, who "sair burdened the box," were born in the bell-house at Tyninghame. "March 21.—Session met, and ordains that whoever shall desire the great bell to be rung to any burial, must pay for the same ten shillings Scots, and the one half thereof belongs to the beadle for ringing the said bell—the other half to the poor." The party ringing the bell went a little bit ahead of the funeral procession.

Two volumes of the Records of Whitekirk were destroyed when the house of the schoolmaster was burned, in 1760. Among other old papers were two volumes containing their doings before the Revolution

The following minute of presbytery relates to "The Widows' Row:"—"5th December 1750.—Mr Buchanan represented that the session of Tyninghame, when they gave an account of the poor of their parish, and state of the funds for their maintenance, in the year 1745, by appointment of the Presbytery of Dunbar, at the desire of the Justices of the Peace for this county, in order to the concerting of a plan for erecting a public poorhouse, added thereto as their opinion—'That whereas the parish of Tyninghame is well provided in poorhouses, sufficient to lodge all the poor of it, both pensioners and others who may need the benefit thereof, built several years ago at considerable expense out of the poor's money, the Earl of Haddington having given the area, and likewise ground for yards adjoining; and that they have funds, part whereof are mortifications, sufficient for the maintenance of all the poor they can reasonably be supposed at any time to have; for these reasons they cannot join in the erection of a workhouse for the poor of the county; and that if any scheme shall be found for that purpose, they will be obliged to decline from it; that according to their former opinion, and for the reasons thereof above mentioned, the said session has now resolved not to accede to the scheme for erecting a general workhouse for the maintenance of the poor, and to notify their declinature.'"

A silver medal was struck on the occasion of the union of the parishes, which still exists. On the one side is a figure of a church, in clear-cut lines; round the margin are the words "Whitekirk" and "Tyninghame;" on the other side two hands clasped in amity

—underneath, "August 23, 1761." The following is the extract from the Book of Teinds :—" 10th December 1760.—Union heritors, Lord Haddington and Oliver Colt of Oldham, Mr Baird, Newbythe, in terms of Act of Parliament, William and Mary, 1690." Till that date St Andrews paid 200 merks, which then ceased. There was not a little unwillingness to the union on the part of the parishioners of Tyninghame, which did not die out for a long time. There was also a persistent and most natural objection on the part of Mr Baird to the burden which the new order laid upon him. His part of the church was in all respects in thorough repair—keep rough hands and powder off it. It was of the most durable kind, stone roofed. The population of the entire parish was 600.

It was decerned "that the glebe and yard then belonging to the Kirk of Tyninghame be valued, and the price or value to be but thereon stocked, and in a capital bearing interest, as an addition to the stipend of the united parishes, conform to the laws and daily practice of Scotland."

VALUATION.

Tyninghame, 6512 pounds Scots; 100 pounds cess.
Auldhame, 1760 pounds.
Newbythe, 3460 pounds.

"The church at present standing has been for the most part built in the 14th century, with the alterations made with a view to the accommodation of the increased parish in the 18th century. It is to be regretted that the church is so closely environed with a stone wall that it is impossible to obtain a satisfac-

tory view of its proportions. No doubt the excessive masonry is a relic of the 'resurrectionist times.' A wall of half the height would be quite sufficient here, as it is found to be in many other places; while the improvement in the appearance of the church and neighbourhood would be very great. The beauty of the church has also been destroyed by the removal of the transepts, although a pseudo transept has been erected in place of the original work, leaving the porch in undue prominence in the composition. The low, square tower, surmounted by a corbelled parapet, is very characteristically Scotch, resembling the top of a 'keep tower'—the impress on the general Gothic features of a warlike nation, more familiar with castles than churches—whose churches militant, moreover, were not unfrequently required to be prepared for defence. The general plainness of the details throughout—the plain, *corbie-stepped* gables, the massive buttresses, and the heavy tower, give the church a sombre and rude appearance, unusual in churches of this date. A marked exception is the porch, which is of stone, as are the few remaining in Scotland. It is placed near the south-west corner—the usual position—and has a stone roof, and the *corbie-stepped* gable so familiar in the ecclesiastical as in the military and domestic architecture of Scotland. The tall proportions of the archway which forms the entrance to the porch gives it an elegance which relieves the general character of the details. The arch mouldings present the usual congeries of filetted rounds and alternating hollows of the middle Gothic style. These are continued down the jambs or *quasi*

shafts, having moulded capitals and bsses. The hood moulding round the arch has terminated in carved *dupstones*, now too much decayed to be deciphered. The diagonal buttresses are enriched by shallow niches and brackets. The small canopied nich and corbal are said to have been found lying loose, and to have been inserted over the arch at the alteration of the church. This, probably, contained a statue of the Virgin, to whom the church was dedicated. The roof internally is groined with diagonal vaulting, having boldly-moulded ribs meeting in a carved boss at the apex. Along the sides are stone benches. The inner doorway is square-headed. with the usual round and hollow mouldings. This door is also surrounded by a canopied niche and brackets. Compare this porch with that of Dalkeith Church, recently restored, which is of about the same date. Dalkeith Church was built in 1384."—*Thomas Arnold.*

The north transept, or Haddington Gallery, was then built. The front of that gallery was from the old family pew at Tyningham. The church was in 1832 nearly in all respects as at present. In the course of re-arrangement there was found, in what was called the baptismal seat, to the right of the pulpit, a large flat stone, under six inches of earth. Thomas, Earl of Haddington, was desirous to have it inserted in the north wall. There is a minute of heritors gifting it him. It now lies in the graveyard. It has evidently had an effigy of bronze or other metal inserted into it.

The key-stone of the arch under the steeple has two embossed letters upon it—**X T**, which may mean

"Christ the chief corner-stone;" or it may be the St Andrew's and Maltese Cross combined, which Dr Stuart says sometimes happens.

There is a slab in the north wall to the memory of John Aitchison, blacksmith in Whitekirk, with a vase or urn, on the lid of which is a butterfly about to take wing from a serpent. Near this is another handsome marble slab, erected by his brother officers to Major Baird, who died from wounds received in the Ashantee War.

SACRED

TO THE MEMORY OP

MAJOR WILLIAM ARTHUR BAIRD,

Captain in the 42nd Royal Highlanders,

Who was dangerously and severely wounded at Amoaful, in Ashantee, on 31st January 1874, whilst leading his men into the bush to gain touch with the left column of attack,

And died in the hospital ship *Victor Emmanuel*, 5th March 1874, at Sierra Leone, on his passage home.

This tablet is erected to his memory by his brother officers, who deplore his loss.

He was born on the 31st October 1834.

As the types for the above were being set came the notice—"Died at Dunblane, Rev. William Ross, minister of the first charge, Haddington, late chaplain of the 42nd Royal Highlanders." Many will long remember the day on which Mr Ross preached in the Church of Whitekirk, and the exquisite grace of his tribute to the goodness and bravery of Major Baird.

The vestry at the gate was originaliy designed for a guard-house, 1819. "Mr Wallace produced to the meeting accounts of several sums laid out by him, amounting to £1 14s. 6d., for advertisements, &c., anent dead bodies being removed from the churchyard." Many curious reminiscences of this place and these times are still afloat. The consumption of herring, with village *tuppenny ale*, during the night watches was considerable.

There is an interesting spot on Whitekirk Hill—a little God's acre. At one time it was marked by a heap of stones, brought probably from various places by various hands, each to attest the nobleness of the martyr's grave. These stones were in great part removed to build the dykes of an adjoining field. Here Blackadder, who had so long been a prisoner in the Bass, made his last public appearance in East Lothian. A large conventicle met there in May 1678. They were interrupted by a party from the Bass. The deputy-governor, Charles Maitland, came upon them with sixty men, and ordered them to dismiss, which they refused to do. The soldiers were surrounded, deprived of their arms, and put to flight. One of these was shot.

Crichton, in his Life of Blackadder, 1826, says—"There are still two graves on this hill, supposed to be of those who fell in this affray. Five of the conventiclers—namely, George and James Learmont, Robert Hepburn of East Fenton, Temple and Bryson from Dunbar—Sheriff of Knowes, and a number of others, were declared fugitives."

We now turn our steps towards Tyninghame, noting

as we cross the bridge over Peffer, the following:—"30th May, 1676.—Mr George Lauder represented to the brethren that the bridge of Whitekirk being ruinous, and the kirk-session being resolved to help it, in respect the heritors neglected it; but being unable to do it effectually," and so on to ask help, which was given. For a long time most of the roads and bridges on the highway were built and upheld by substantial help from this source; also harbours and bulwarks, as they are termed, such as that at Dunbar and North Berwick.

One of the legal uses of money left "for pious uses" was the building of bridges. "1661.—Our Sovereign Lord and Estates of Parliament took into consideration a supplication from 'the poor burgh of Whithorn, shewing that, through the ruin and decay of their harbour, they are deprived of the only means of subsistence they had;' and ordains ane contribution and ordinar collection to be made at all the parish churches, both burgh and landward, within the sheriffdoms of Galloway, Nithisdale, Teviotdale and Lanerik, for repairing the harbour."

TYNINGHAME.

WE pass through or alongside of Tyninghame Wood, planted in 1705 under the instructions of Thomas, sixth Earl of Haddington, and his wife, Helen, sister to the first Earl of Hopetoun.

"The first notable attempt at planting was by Thomas, sixth Earl of Haddington, about the time of the Union. From a love of common country sports, this young nobleman was called away by his wife, a sister of the first Earl of Hopetoun, who desired to see him engaged in planting, for which she had somehow acquired a taste. The domain they had to work upon was a tract of low ground surrounding their mansion-house of Tyninghame, and composing part of the coast of the Firth of Forth between North Berwick and Dunbar. Their first experiment was upon a tract of about three hundred acres, where it was believed that no trees could grow on account of the sea air. To the marvel of all, Lord Haddington included, the Binning Wood, as it was called, soon became a beautiful sylvan domain, as it continues to this day. To persue his lordship's recital: 'I now took pleasure in planting and improving; but

because I did not like the husbandry practised in this country, I got some farmers from Dorsetshire. This made me divide my ground; but as I knew the coldness of the climate, and the bad effects of the winds, I made stripes of planting between every enclosure, some forty, fifty, or sixty feet broad, as I thought best. . . . From these Englishmen we came to the knowledge of sowing and the management of grass seeds. After making the enclosures, a piece of ground that carried nothing but furze was planted; and my wife, seeing the unexpected success of her former projects, went to another. There was a warren of nearly four hundred acres, vastly sandy, near the mouth of the Tyne. A gentleman who had lived some time at Hamburgh, one day walking with her, said that he had seen fine trees growing upon such a soil. She took the hint, and planted about sixty or seventy acres of the warren. All who saw it at the time thought that the labour and trees were thrown away; but to their amazement they saw them prosper as well as in the best ground. The whole field was dead sand, with scarce any grass on it. Nor was it only so poor on the surface, but continued so some yards down.'"—*A Treatise on Forest Trees, in a Letter, &c. Edinburgh*, 1761.

At a turn of the road near Whitekirk Bridge is what is called the Gauger's Bush, where one of that profession was said to have been killed; but my story is not of him. One evening a divine from Dunbar, mounted upon a nag called Dunnie, was hastening homewards. At that spot his nag picked up a stone. As he pulled it out there was a tug at his tail. "Avaunt thee, witch!" he cried, and galloped homeward. But this was not the

end. Next evening, when about to dine, he was told that a beggar would see him, and would not go away unless. The parson went to the kitchen. "Woman! did not I tell thee to begone?" "Aye; but I'm a puir body; ye maun help me to a nicht's quarters." "Did not I tell thee to begone?" second time, and more emphatic. Nothing short of boldness would do now. "Ma man, ye were na sae crouse when I had ye by the coat-tail in Binning Wood last nicht!"

By the way, there were gay doings at Tyninghame in 1679, at the baptism of this earl, as witness the following from the family household book:—For dinner: of fresh beef, six pieces; mutton, sixteen pieces; veal, four pieces; venison, three legs; geese, six; pigs, four; old turkeys, two; young turkeys, eight; salmon, four; tongues and udders, twelve; stewed chickens, eight; chickens in pottage, ten; lamb, two sides; wild fowl, twenty-two; pigeons, baked, roasted, and stewed, one hundred and eighty-two; roasted hares, ten; fricassed chickens, eight; chickens in pottage, ten; hams, three." And for supper: "Roast mutton, two pieces; mutton in collops, two pieces; roasted pigeons, twenty-six: hams, six; ale, sixteen gallons; rolls, one hundred; loaves, one hundred and twenty-four."

In the time of David, the "sair saint," about the end of the 12th century, the privilege of sanctuary was granted to several churches: among these were Innerleithen, Wedale, or, as it was called, Woedale, in the Stow, and Tyninghame. This means that if any man committed murder, or a serious wrong of any kind, if he could find his way within the place called "sacred,"

which varied in distance from the church so designated, and especially if he could reach a flat stone beside the altar, he was saved from the avenger of blood. Cosmo Innes, in his book on "The Middle Ages," has an exhaustive chapter upon this. The charter is as follows: "Whoso, for escaping peril of life or limb, flees to the said cell, or comes within the four crosses that stand around it, of reverence to God and Saint Marchutis, I grant him my firm peace." Again, in granting the same privilege to Innerleithen, Malcolm IV. ordains that "the said church, in which my son's body rested the first night after his decease, shall have a right of sanctuary in all its territory, as falls to Weedale or Tyninghame." King Malcolm is universally said to have died *a virgin*, and yet in a donation of his to the Abbey of Kelso we have the words, "I also give orders that the foresaid Church of Innerleithen, in which the corpse of *my son* rested the first night after his death."—*Scotichronicon*, p. 134.

Of the sanctuary of Tyninghame no charter is known to exist; but of the fact there can be no doubt. What was called the church "girth" seems to have varied. The stool was called Firth or Fertre, a place of peace, or shrine of relics. To violate the protection of that was an un pardonable crime.

"A.D. 941.—Casting off the fealty which they had sworn to Edmund, the Northumbrians chose as their own king Anlaf, King of the Norwegians. He came to Hampton (Southampton) and besieged it; but prevailing nothing, he marched his army to Tamworth, and having pillaged the whole country, he was on his

return when he was encountered by King Edmund, and they immediately would have joined in battle had not the two archbishops, Odo and Wulstan, appeased them. So peace was made, and Wathling Street was fixed as the limit of each kingdom. Immediately after having burned and plundered the Church of Saint Baldred, in Tiningham, Anlaf died The son Sihtric, also named Anlaf, reigned in his father's stead.

"A.D. 943.—When Elfgiva, the holy queen of King Edmund, gave birth to Edgar, Saint Dunstan (at that time Abbot of Glastonbury, but afterwards Bishop of Winchester) heard voices singing on high, and saying, 'Peace to the Church of the Angles in the time of our Saint Edmund and the boy now born!' In the same year King Edmund, after having overcome by force King Anlaf, the son of Sihtric, gave credence to his professions, and received from him the holy laver (baptism), and afterwards stood for King Reinold while he was being confirmed by the bishop. Constantine, King of the Scots, died A.D, 845. King Edmund ravaged the land of the Cumbrians, and after having reduced it for himself, he gave it into the keeping of Malcolm, King of the Scots."—*Chronicle of Melrose*, p. 98.

At a very early period the Church of Tyninghame was a dependency of Saint Andrews. There is at present a Chair of Humanity in that university. It must have had another designation at one time, as complaints not a few are made by the parson of Tyninghame that he is being starved. The Archbishop of Saint Andrews had for a long time an unlimited civil and spiritual jur-

isdiction. His titles were all but innumerable, one of them being Lord Tyninghame.

All that remains of the old Church of Tyninghame are two Norman or Normanesque arches. "Speaking roughly," says Cosmo Innes, "we may assign to the Norman all the 12th century." He calls these arches "a beautiful remnant." They now enclose the burial-ground of the noble house of Haddington—all that remains sacred to the dead of what must at one time have been a large graveyard, in which men buried their dead from the time when Saint Baldred planted a college there till the union of the parishes. One cannot pace that green grass field without thinking of the lines of Shelley:

> "There's not an atom of you earth
> But once was living man."

If the dust of the saints is dear to the Divine Father, is it too much to say, "*requiescat in pace*"—let it rest in peace? The Rev. John Clunie thought it his duty to complain to his presbytery when it was proposed to put a granary in his church; but there is no protest on his part when, from the period of his appointment to the united parish, future interments were stopped, and ultimately every stone was torn up and buried. The scene at the grave in the play of *Hamlet* had its counterpart, as some can tell, at the hame on the banks of the Tyne.

Hamlet—That skull had a tongue in it, and could sing once: how the knave jowls it to the ground, as if it were Cain's jaw-bone, that did the first murder! This might be

the pate of a politician which this ass now over-reaches: one that would circumvent God, might it not?

Horatio—It might, my lord.

Hamlet—Or of a courtier, which would say, 'Good morrow, sweet lord!—How dost thou, good lord?' This might be my Lord Such-a-one, that praised my Lord Such-a-one's horse when he meant to beg it, might it not?

Horatio—Ay, my lord.

Hamlet—Why, e'en so; and now my Lady Worm's chapless, and knocked about the mazzard with a sexton's spade. Here's fine revolution, an we had the trick to see't. Did these bones cost no more the breeding but to play at loggats with 'em? Mine ache to think on't.

Hamlet—There's another: why may not that be the skull of a lawyer? Where be his quiddits now, his quillets, his cases, his tenures, and his tricks? Why does he suffer this rude knave now to knock him about the sconce with a dirty shovel, and will not tell him of his action of battery?

Hamlet—Whose was this?

1st Clown—A whoreson mad fellow's it was!—Whose do you think it was?

Hamlet—Nay, I know not.

1st Clown—A pestilence on him for a mad rogue! he poured a flagon of Rhenish on my head once. This same skull, sir, was Yorick's skull, the king's jester.

[*Hamlet takes skull.*

Hamlet—Alas! poor Yorick!—I knew him, Horatio: a fellow of infinite jest, of most excellent fancy. He hath borne me on his back a thousand times; and now, how abhorred in my imagination it is!—my gorge rises at it. Here hung those lips that I have kissed I know not how oft! Where be your gibes now? your gambols? your songs? your flashes of merri-

ment, that were wont to set the table in a roar? Not one now, to mock your own grinning? quite chap-fallen? Now, get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come: make her laugh at that!——Pr'ythee, Horatio, tell me one thing.

Horatio—What's that, my lord?

Hamlet—Dost thou think Alexander looked o' this fashion i' the earth?

Horatio—E'en so.

'Tis now many years ago, but the copyist of these lines knew one who made his name in the legitimate drama. He had deeply studied all that was great in Shakespeare. He was called from an engagement in the City of the West to see his mother die; and there, in that little room, the Hamlet of the stage knelt, holding the old withered hand, soaking it with real tears. *Vanitas, vanitatis; omnia est vanitas.*

In all this there is nothing designed to give even a moment's pain to anyone living; but "'tis true, and pity 'tis 'tis true."

O Sorrow, cruel fellowship,
  O Priestess in the vaults of death,
  O sweet and bitter in a breath
What whispers from thy lying lip?

'The stars,' she whispers, 'blindly run;
  A web is woven across the sky;
  From out waste places comes a cry,
And murmurs from the dying sun:

'And all the phantom, Nature, stands—
  With all the music in her tone,

A hollow echo of my own—
A hollow form with empty hands.'

And shall I take a thing so blind,
Embrace her as my natural good;
Or crush her, like a vice of blood,
Upon the threshold of the mind?

—*Tennyson.*

In a recess behind the arches there is a figure, apparently of an abbess; but it gives no history. Nor have the three shields—one blank—told their secret.

Tyninghame gave to the Church men of some note in their time. In 1296 William Spott, parson there, submitted himself to Edward II., and for this act got back his property, which had been confiscated. 1354. —Patrick de Leuchars (afterwards Bishop of Brechin) was minister at Tyninghame, He was made Bishop of Brechin in the same year, and some time afterwards Lord High Chancellor of the kingdom. He was engaged in redeeming King David, and in adjusting the money for his ransom. He was in Parliament in 1373. In short, he was an active politician, with a marked regard to himself, during the whole of David's reign. 1494.—George Brown, afterwards Bishop of Dunkeld.

Archbishop Hamilton, of Saint Andrews, annexed Tyninghame to his see in that year—"the lands of the barony of Tyninghame, with the right of patronage."

In 1628 the Earl of Haddington received a charter under the Great Seal of the lands and lordship of Tyninghame.

As to the connection with Saint Andrews, so far as Tyninghame is concerned 'twere better it had never

been consummated. At the General Assembly of 1565 the people appealed by petition in these terms: "That they paid their tithes to the New College in Sanct Andros, and wanted not the less the ministrie of the Word, and ministration of the sacraments. The Rector of the University, and Maister Jhone Douglas, Maister of the said College, promeised to satisfie the complainers."

The Record Book of Tyninghame will act as our guide-book in much that follows. It extends over a period of nearly forty years, and comes to a somewhat sudden end at the date of the battle of Doonhill —that ill-fated day, in the merning of which Oliver Cromwell, at early dawn—with a heart up till this time full of fear lest he should be driven into the sea: with ships all ready in the harbour to save him from utter ruin—looked towards the advancing foe, saw that "some one had blundered," piously ejeculated. "The Lord hath delivered the enemy into our hands," and—all know what followed.

The Record speaks of villages every one of which has disappeared; not even the old roof-tree remains. The present village of Tyninghame is not much more than a century old. The old village surrounded the church, or, rather, was a little to the west of it. Fishers' Houses, another village, stood on the way to the sea. Peffersyde, at the mouth of the Peffer, had its tailor, and blacksmith, and cordinar or sail-maker. When the Record begins, the landowners were three in number. The Lady of the Bass held Tyninghame; Sir John Auchmutie, Scougall and Auldhame; George Jackson, Lochouses. Robert Lauder was what is called

"portioner" of Tyninghame. The name of the Lady of the Bass was Isobell Hepburn, a daughter of the old house of Wauchton, and widow of Lauder of the Bass. Her son was for many years a minor, and her ladyship acted upon the practice of Lady Teazel—"You know, Sir Peter, I *ought* to have my own way, and what is more, I *will*." There must have been some lively scenes between her and Maister Lauder. He must have had many a "thundering No! point blank from the mouth of a woman." At one time she is accused of causing her servants to work on Sunday; at another, of causing bread to be baked for her on that day, and sent to Edinburgh early on Monday morning. But matters came to a crisis; for, at a visitation of the presbytery, her grieve is solemnly censured for having called a meeting of the elders by instructions of Lady Bass, without the authority of the minister. Ultimately, a fortitude which was unmoved by every assault of the ecclesiastical battery, was overcome by a thing which is said to have no bowels of mercy—anatomically in the position of what James Hogg called a distasteful character—"nather a heid nor a wame—a perfect zoophyte."

"Apud Halyrudhous, secundo Decembris 1628.—*Inter alia*, Forsameckill as the King's Majestie being informed that George Lawder of Bas, and Dame Issobell Hepburne, Ladie Bas, his mother, doe stand rebellis and at the horne, at the instance of diverse their creditors, and that notwithstanding thairof they peaceablie bruke and injoy some of thair rentes, and remain within the Craig of the Bas, presooming to keepe and mainteane thame selffis, so to elude justice

and executioun of the law: his Majestie wes thairupon moved by his letter direct to the Lords of his Privie Counsell to give strait ordour and command that charges sould be direct for delyuerie of the Bas, apprehending of the rebellis and committing thame to waird within the Tolbuith of Edinburgh, thairin to remane, ay and until they sould give full satisfactioun to thair creditours, and procure thame selffis relaxt from the processe of horne: ffor obedience whairof the said Lords have caused charge the said Laird and Ladie Bas to compeir before thame to answere upoun thair rebellioun, with certificatioun if they failyed the said Lords would proceid agains thame with the most rigorous executioun and under the greatest panes that the lawes of the kingdom in such a caise would allow. And the saids Laird and Ladie Bas compeirand be Mr Alexander Hepburne, indweller in Edinburgh, he produced a petitioun subscryved with their hand, purporting thair hard and desolate estait, and testifeing thair readie willingnesse to give unto thair creditours ententment, if the saids Lords would be pleased to graunt a warrant unto thame for thair saulf repaire to the burgh of Edinburgh, to deale with thair creditours without danger of the law: which petitioun being read and considderit be the saids Lords, and they being willing to grant to the saids Laird and Ladie Bas all the favour that may enable thame to give ententment and satisffactioun to thair creditours, which is the cheefe motive and end of His Majestie's proceiding against thame: Thairfoir the Lords of Secreit Counsell has gevin and grantit, and be the tennour heirof gives and grants full power,

libertie, and warrant to the saids George Lawder of Bas, and Dame Issobell Hepburne, his mother, to repaire to the burgh of Edinburgh, and other pairts of the cuntrie, to meit and deale with thair creditours, for giving unto them satisffaction, without trouble, challenge, or impediment to be made to thame, or anie of them, be whatsomevir persoun or persouns, until the twentie day of Februar nixtocum: discharging heereby all shirreffs, stewarts, proveists, and baillies within the burgh, and all others His Majestie's judges, officiars and ministers of the lawes, aither in burgh or land, and messengers-of-arms, of all taking, apprehending, wairding, or arreisting of the saids Laird and Ladie Bas, or anie of thame, be virtew of anie letters of horning, caption, or arreistment direct thairupoun; discharging thame thairof, and of thair officers in that pairt, until the said twentie day of Februar nixtocum: provyding always that the saids Laird and Ladie Bas make thair addresse to the burgh of Edinburgh, for dealing with thair creditours anent thair payment and satisffactioun, betuix and the twentie day of December instant, otherwise this warrand to be void, of no strength, force, nor effect, from thenceforth and for ever."—*From the Registrum Concilii Secreti*, 1628-9, *fol.* 67.

It is difficult to believe that the instructions of Charles I. were disinterested. He was most anxious to get "the auld craig back again." 10th November 1626, he instructs the President of Session "that you cause prosecute our right concerning the Bass with all expedition, for effectuating of that end you have from us."

The connection of Lady Bass with Tyninghame ceased in 1621—that memorable year of drought and consequent famine. The property then passed into the hands of John Murray, afterwards Earl of Annandale, who retained it until it came into the possession of Thomas Hamilton, 1635. Murray does not seem to have resided at Tyninghame. He was represented there by Sir William Bailzie, afterwards Bailzie of Lochend, near Dunbar. John Murray presented a bible for the use of the church at Tyninghame, which still exists. It is known as Barker's Bible. The date of the Old Testament is 1611—of the New, 1617. The title page of the Old Testament is wanting: that of the New is as follows:—"The New Testament of our Lord and Saviour Jesus Christ, newlie translated out of the original Greek, and with the former translations diligently compared and revised. By His Majestie's special commandment appointed to be read in churches. Imprinted at London by Robert Barker, printer to the King's Most Excellent Majestie, anno Domini, 1617." Under this, and in faded ink, above a representation of a lamb upon the altar, I M S. The preface is interesting. Among other curious things, there is a quaint emblematical tree of the Fall, and history of the tribes, from Adam to the blessed Virgin Mary; ships, dolphins, towers, *et hoc genus omne.* The following minute no doubt relates to that bible:—"Nov. 2, 1651.—Two pounds eight shillings given to Johne Nisbett, debursed by him for bringing out the mort-cloth and church bible out of Tantallon, and carrying them from thence in and out of the Bass." The battle of Dunbar had to do with that.

Murray also gave a bell, and the writer of these pages knows where that bell is. For this present he got the following vote of thanks:—"17th April 1625.—Item: it was ordainit that all thir premiss suld be registrat in the Session Buik as is heir sett doune, and lykwys to be registrat that the bell and kirk byble was sent be Johne Murray, ane of His Majestie's bed-chalmer, and Laird of Annandale and proprietor of the lands of Tyninghame, *ad perpetuam rei memoriam*, as it is heir sett doune and registrat, to his perpetual commendation and praise."

The large bell of Saint Giles is a re-cast of an old one, date 1460. Upon the latter was the expressive inscription, "*Defunctos plango, vivos voco, fulmina frango;*" signifying, "I mourn the dead, I call the living [*i.e.*, to prayer], I dispel the thunder." There was an old notion that thunder was so dispelled. So late as 1852 the Bishop of Malta ordered the church bells to be rung for an hour, to allay a thunderstorm. The history of bells would be interesting. The weight of sorrow they but feebly typify—who can tell that? "The heart knoweth its own bitterness:" in nothing is man more alone!

There is a touching story connected with the history of the second Earl of Haddington. His first wife was Catherine Erskine, a daughter of the Earl of Mar; and of the fragments of parish papers still existing, one or two are very tender. They are illegible as a whole, but are without doubt bequests of money to the poor. Such phrases as "the dear Lord whom I love," and "for the peace of my soul," are quite distinct. She died as Lady Binning.

Figures are proverbially dry reading. A ledger is not attractive if the balance is dead on the wrong side. This from the house-book of the Dowager Countess of Mar is capable of being made pictorial:—

"1638, April 21.—To ane little boy for two books of the Covenant, 12s. May 16.—To ane blind singer wha sang the time of dinner, 12s. May 25.—For ane bell to Lord James, 18s.; for ane powder horn to him, 4s. 6d.; for raisins to Lord James and Charles, 10s. June.—To William Shearer, his wife, for ane pair hose to Lord James, £3; paid for contribution to the Confederate Lords, £4; to ane old blind man as my lady cam fra prayers, 4s. Edinburgh, July 18.—For a periwig to Lord James, £8, 2s. July 19.—Ane pound and ane half-pound of candles, 6s. July 21.—Ane pound raisins to keep the fasting Sunday, 6s. 8d. July 27.—Given to the kirk brodd as my lady went to sermon in the High Kirk, 6s. Stirling, August 17.—To my lady to give to the French lacquey that served my Lord Erskine when he went back to France, 4s. August 25.—Lent to my lady to play with the Lady Glenorchy after supper, 4s. September 1.—For making a coffin to Catherine Ramsay, who deceased the nicht befoir, 20s.; for two half pounds tobacco and eighteen pipes to spend at her lykwake, 21s.; to the belman that went through the toun to warn to her burial, 12s.; to the makers of the graff, 12s. 4d. September 8.—To twa Highland singing women, at my lady's command, 6s. September 23.—To ane lame man called Ross who plays the plaisant, 3s.; paid for ane golf club to John the Baun, 5s. November 9.—To Andrew Erskine to give to the poor at my lady's on-louping, 12s. De-

cember.—Paid to John who brought ane dwarf to my lady, 12s. January 23, 1639.—To my lady as she went to Lord Belhaven his burial, and to visit my Lady Hume, £5, 8s. February.—To Charles the nicht he was married to give to the poor, £5, 8s. 3d. February 23.—Paid for ane pound of raisins to my lady again the fastin Sunday, 8s. June 11.—To Thom Eld, sent to Alloa for horses to take my lady's children and servants to the army, then lying at the border, 2s.; paid to Lady Glenorchy for aqua vitæ that she bought to my lady, 6s.; paid for carrying down the silver work to the counting house to be weighed and delivered to the toun treasurer of Edinburgh, 10s. August 23.—Paid for twa pair sweet gloves to Lord James and Mr Will. Erskine, £3. September 9.—To Lord James to play at the totum with John Hamilton, 1s. 4d.; to my lady as she went to dine with my Lord Hadington (for vails to the servants), ane dollar and four shillings; paid in contributions to Edward the fool, 12s.; paid to Gilbert Somerville for making ane suit clothes to Lord James, of red, lined with satin, £7, 10s. Nov. 29.—Paid to the Lady Glenorchy her man for ane little barrel of aqua vitae, £3. May 27, 1640.—To ane man who brocht the paroquet her cage, 4s. June 15.—To ane poor woman as my lady sat at the fishing, 6d. August.—For tobacco to my lady's use, 1s. March 4, 1641.—To blind Watt the piper that day as my lady went to the exercise, 4s. March 6.—Given John Erskine to buy a cock to fight on Fastern's Eve, 6s. June 8.—To ane masterful beggar who did knock at the gate, my lady being at the table, 2s. November 15.—Given for two torches to lighten my lady to Court

to take her leave of the King, 24s. Feb. 21, 1642.—Sent to Sir Charles Erskine to buy escorsi de sidrone and marmolat, £5, 6s. 8d. March 21.—To ane woman clairshocher (harper) who usit the home in my lord his times, 12s. August 10.—To John Erskine to buy a bladder for trying a mathematical conclusion, —— December 7.—Paid for three nicht mutches to my Lord Buchan, £3, 12s. January 13, 1643.—For ane prognostication (an almanack), 8d. Feb. 17.—For dressing ane red four-tailed coat of Mr William's, 1s. 8d. Feb. 13.—To my lady in her own chamber when the valentines were a-drawing, £10, 12s. 4d. April 13.—To Mr William Erskine to go to the dwarf's marriage, 7s."

By a second marriage the Earl of Haddington was united to Lady Jane Gordon, the niece, and probably the name-child, of the ill-fated Countess of Bothwell. The following extracts will tell the story of her husband's fate:—

"12th January 1640.—The bands of marriage betwixt the Earl of Hadingtoune and Lady Jean Gordon proclaimed. 29th March 1640.—This day my Lord and Lady Hadingtoune being in the kirk, and being the first Sabbath day in the toune. 10th May 1640.—This day the sacrament of the Lord's Supper celebrate. Guide order keipit at all times—praise be God. The Earl of Hadingtoune and his lady being present. 5th July.—The Earl of Hadingtoune and his lady in Hadingtoune. 23rd August 1640.—My Lord being at Dunglas, and my Lady Hadingtoune in Dunbar and Lochend this day, and one day or twa before. 30th August.—Upon the said 30th day of August, about four or five hours at evening, was that unhappie and

lamentable exigence of the blowing up of the hous at Dunglas by powder, to our great grief and sorrow, and of the hail countrie, for thair the trulie nobile and worthie Thomas, Earl of Hadingtoune, departed this lyfe, and his twa brethren, Colonel Arskeine and James Keith, and sundrie worthie gentilmen of gude qualitie, as Sir Alexander Hamiltoun, younger, and Ingleston, and many honest and trustie servants, as Ninian Chirnsyd, Alexander Cuninghame, John Johnson, with sundrie uthers. Upon the 1st September 1640, Tysday, Alexander Cuninghame and John Johnstone buried at twalve hours. Item.—The said 1st day of September, the Earl of Hadingtoune, of worthy memorie, and his brother Robert, and Maister Patrick and Colonel Arskeine, buryed at efternoon, toward the evening. Upon the seventeen day of September 1640, Wednesday, the Lady Hadingtoune removat from this toune, with her family, to Edinburgh." There is not another reference to her. All this in nine short months.

> "She by the river sat, and sitting there
> She wept, and made it bigger by a tear."

> "Life is but a meeting and a parting,
> A glimpse into a world that might have been."

The story of the blowing-up of Dunglas has been variously told. General Leslie had to go to England, and the Earl of Haddington being appointed to watch the movements of the English at Berwick, went to the Castle of Dunglas. His two brothers, whose names appear in the minute, seemed to have mixed familiarly with the people, as their names often appear as witnesses to baptisms. Sir Alexander Hamilton, younger,

was son of the Laird of Innerwick, and a stone in the graveyard of that parish marks where he was buried. But probably the most sad interest connects itself with Colonel Erskine, the brother of Lady Binning. There are two versions of the following old song. I prefer the one subjoined, as it is given in Percy's *Relics*. The subject of the ballad was Anna Bothwell, daughter of a Bishop of Orkney, who was raised to a temporal peerage, with the title of Lord Holyroodhouse, the lover was Sir Alexander Erskine, third son of John, seventh Earl of Mar. He perished in Dunglas Castle, August 1640, and the lady died of a broken heart.

"Amongst the killed was Colonel Alexander Erskine, a younger son of the late Earl of Mar. He was a handsome and gallant soldier, originally in the French service, and is noted as the lover whose faithlessness is bewailed in Lady Anna Bothwell's lament,—

"I wish I were within the bounds
Where he lies smothered in his wounds,
Repeating, as he pants for air,
My name whom once he called so fair.
No woman yet so fiercely set,
But she'll forgive, though not forget."

Chambers' Domestic Annals.

"Balou, my babe, be still and sleepe,
It grieves me sair to see thee weipe;
If thou'st be silent Ise be glad,
Thy maining maks my heart ful sad.
Balou, my boy, thy mother's joy,
Thy father breides me great annoy.
Balou, my babe, lie still and sleepe,
It grieves me sair to see thee weipe.

"When he began to court my luve,
And with his sugred words to muve,

His faunings fals, and flattering cheire
To me that time did not appear :
But now I see, most cruel hee
Cares neither for my babe nor mee.

"Lye still, my darling, sleep a while,
And when thou wakest sweetly smile :
But smile not as thy father did
To cozen maids. May God forbid !
But yett I fear thou will gae neire
Thy father's hart and face to beire.

"I canna chuse, but ever will
Be luving to thy father still ;
Wharteir he gae, whareir he ride,
My luve with him doth still abyde :
In weil or wae, whareir he gae,
Mine hart can neire depart him frae.

"But doe not, doe not, prettie mine,
To faynings fals thine hart incline ;
Be loyal to thy lover true,
And never change her for a new :
If gude or fair, of her have care,
For woman's banning's wondrous saire.

"Bairne, sin thy cruel father's gane,
Thy winsome smiles maun eise my pain :
My babe and I'll together live,
He'll comfort me when cares doe grieve :
My babe and I right saft will ly
And quite forget man's cruelty.

"Fareweil ! fareweil ! thou falsest youth
That ever kist a woman's mouth !
I wish all maides be warned by me
Nevir to trust man's curtesy ;
For if we doe but chance to bow,
They'll use us then they care not how.
Balou, my babe, lie still and sleipe,
It grieves me sair to see thee weipe."

The well-known, and not less known than grotesque, Zachary Boyd, improved the occasion in "Four Letters of Comfort for the Deaths of the Earle of Haddingtoune and of the Lord Boyd." Of the "Four Letters of Comfort," printed at Glasgow at the close of the year 1640, the first relates to a catastrophe which caused the death of Thomas, second Earl of Haddington, two days after the battle of Newburn. This nobleman had succeeded his father in 1637, and attaching himself to the Covenanters, had been made colonel of one of their regiments. On the occasion of their marching into England under General Leslie, the Earl was left behind to garrison Dunglas Castle, near Cockburnspath, in which there was stored a considerable magazine of powder. He was also under orders to watch the motions of the garrison of Berwick. On the 30th of August, however, about mid-day, when the Earl was standing in a court of the castle, surrounded by several gentlemen, to whom he was reading a letter he had just received from General Leslie, the magazine blew up, and in an instant one of the side walls overwhelmed him and all his company, with the exception of four, who were thrown by the force of the explosion to a considerable distance. The body of the Earl was found among the rubbish, and was buried at Tyningham. With the Earl there perished Robert Hamilton, his brother; Patrick Hamilton, his natural brother; Sir John Hamilton of Redhouse, his cousin-german; Sir Alexander Hamilton of Innerwick, and Alexander his son and heir; Sir Alexander Erskine, fourth son of the seventh Earl of Mar, brother-in-law; Sir Gideon Banks of Lochend; James Inglis of Ingleston, and

John Cooper of Gogar, with about eighty persons of inferior rank.

His book of rhymes was at one time well-known from extracts. The book itself is still in manuscript, or rather only one copy exists, which is *chained.* Let it remain so—it is *meant* to be pious. Here is a little chip from the soliloquy of David on the death of Absalom :—

"Oh Absalom! my son, my son! oh Absalom! my son!
If thou hadst worn a periwig, this would not have been done."

Or again,—

"There was a man whose name was Job,
Who lived in the land of *Uz*,
And he had a wife had a gift of the gab,
As may happen to any of *us*."

The "Words of Comfort" are few, but well chosen. We have room for only one letter:—"To the Right Noble and Religious Lady D. Christian Hamiltoun, Lady Boyd. Madame,—Many reasons oblige mee to wish your *La.* comforts; yea, and to pray earnestly for them. Your Lord, whom you have faithfullie served hitherto, will bee to you a husband, a son, and a brother. He himself will fill the room of all those that he hath taken from you. By his doings hee hath been taking away your earthly roots and tenons which might have fastened your heart to the ground. When these whom ye loved best on earth are above with him whom ye love above all things, your heart will the more freely mount towards your true home. Wha should not desire to be with Christ, 'the chiefest among ten thousand?' This will help your desire

when yee remember that those whom yee loved best are ever in his companie. A few days will join all the godlie together to their head, Christ in heaven. What have we here but toil and trouble? Wherefore came we hither but to make a voyage to the heavens? What is our life but the heat of the day in a vineyard of pains. At death we receive the pennie. Our life is a warfare; at death we receive the pay."

Thomas, third earl, was not quite thirteen years of age when his father was killed. In 1643 he married Henrietta de Coligny. He was a mere boy, and she a very young girl. They came to Tynninghame after spending the honeymoon in fair France, and this is how the Church welcomed them:—"18 August 1644. —Upon Wednesday the commissioners from the presbytery—Mr John Dalyell, minister of Prestonkirk; Mr Andrew Stevenson, minister of Dunbar; and Mr Robert Lauder, minister of Whitekirk; and the Laird of Smeaton—to speak to the Earl of Haddingtoune anent some three or four Frenchmen, Papists. The minister represented the same to the presbyterie before. My lord promised to put them away to France againe Martinmas neist, whereunto the presbyterie acquiesced, seeing thair was no hope of their conversion." The whole picture looks ridiculous now: it was not a thing to smile at then. But take a look into the future. John Dalyell, minister of Prestonkirk—thy two sons are found drowned in the Tyne at thy gate! They were "youths of good expectations," but that did not save them! Andrew Stevenson, minister of Dunbar—thy life was not one of downy ease at Dunbar, but rough sailing all through! Robert Lauder,

minister—when ejected from Whitekirk, the box with all the poor's money was in thine hand! The box was afterwards found, but it was empty! Robert! it was "box et preterea nil!" Isobel Lauder, his wife, restored the box in that condition, and for this act the minister provided a "lock and chimney for her house," which luxuries were to be paid for by anyone who took the house after she was done with it: 1701. As for the Laird of Smeaton, he had a wife who caused him much sorrow by the violence of her temper, and the emphatic castigation of an English boy; but that story is a long one, and will keep for a little. It occupied the Presbytery of Dunbar for upwards of two years. Yes, the poor sinner was sat upon all that time!

And yet there was a moral courage in these days which one cannot help respecting. It has not always been so. Be not offended, gentle reader, at the following harmless story:—Not a century ago a minister was introduced into a parish in Perthshire, not far from where the kings were crowned of old. He carried with him to the manse, as the companion of his single blessedness, a fiddle—nay, two fiddles. This would never do. A fiddle in the manse! An innovation! Where is this to end?—that is the question. If a man shaves away his beard, what guarantee have you that he will leave a hair upon his head when he has done with the implement? The kirk-session waited upon him, remonstrated, or rather were about to. He produced a violoncello, played a tune upon it—name not given, say the "Reel of Tullochgorum"—and then said, "Now, what harm is there in that?" The an-

swer was characteristic enough—"Oh, sir, we dinna object to that ava. It's the wee sinfu' fiddle we object to!" The little fiddle must be silenced—brave words these!—but the big fiddle may play any tune it pleases. Yes! there is a wide difference

"'Twixt tweedledum and tweedledee."

We have called Thomas, third earl, a boy at the date of his marriage. His son was even younger: he was scarcely seventeen.

The parish was divided into seven parts. Two elders were set apart for each district: thus they went, after the manner of the early apostles; and not without reason, as in an emergency two were better than one. Their duty was to tell all that happened to the minister, and to take care that the people attended the examinations in the church, which were during summer time on a week day, and during winter after dinner service on Sunday.

It may interest to have a general idea of any Sunday in this little church on the banks of the Tyne. Minister, reader (generally the schoolmaster), clerk (what we would call beadle—*i.e.*, one who acts as servant in giving alms to the poor), and gravedigger, who had frequent grants of shoes, which were only to be used when digging graves. He is occasionally remonstrated with for using them at other times. An iron bracket was fixed to the pulpit for the sand-glass. "13 September 1640.—Given this day to the smith in Peffersyd twentie shillins, for makin ane iron to sett the glass in." (There was also a sun-dial in the spire.) The sermon was supposed to last till the emptying of the upper bulb into the lower—*i.e.*, one hour.

The coins of other countries were objected to in the collection. "23 Febrvary 1640.—The minister dischairget the people to give ill curreners." A box full of them was sometimes given to the minister "to see what he could mak of them" when in Edinburgh. Records of Whitekirk, August 18, 1730:—"The minister and elders did receive from John Lermond, son to the deceased William Lermond, who was kirk-treasurer, the poor's box; and the poor's money therein was compted, and there was in the box of good current money, at the present rates, ane hundred and ten pounds of whit-money. In turners there was of current coin 15lb., 10s. 10d.; in Scots half-merks, 12lb.; in doyts and ill copper money, 2lb., 4s. 2d."

Three bells were rung. The forenoon service began at 8 A.M., after the second bell. Prayers all read—generally Knox's Liturgy. It is a piece of extravagant inaccuracy to say that read prayers have always been, or were then, an offence in Scotland. But what of the scene in the High Church, Edinburgh, in which Jenny Geddes figured? Jenny kept a greengrocer's stall in the High Street, and her objection on that occasion was not to *read* prayers, but to Laud's Liturgy, which was offensive because the man was held in just abhorrence in Scotland. If one half which was told of him is true, he was a villain of the darkest type. True, Jenny had tripped in her time; but soiling another "does not make oneself clean."

This in 1637; but let the curious come a little nearer the present day by a hundred years, and then smile if they please at "the claims of long descent." 1735.—"There lived at this time in Edinburgh a man named

Robert Mein * * * * * who boasted that the pious lady usually called Jenny Geddes, but actually Barbara Hamilton, who threw the stool in Saint Giles's in 1637, was his great-grandmother." He projected a sanitary scheme for the city of Edinburgh. "The projector appears to have first explained his scheme to sundry gentlemen of consideration—as, for example, Mr William Adam, architect, and Mr Colin Maclaurin, professor of mathematics, who gave him their approbation of it in writing—the latter adding, 'I subscribe for my own house in Smith's Land, Niddry's Wynd, fourth storey, provided the neighbours agree to the same.' Other subscribers, as the Countess of Haddington, agreed for her house in Lawnmarket. One lady, however, came out boldly—'Mrs Black refuses to agree, and *acknowledges she throws over!*' "—*Domestic Annals*, iii., p. 593.

Laud's Prayer-book was used for the first time 23rd July 1637, and here is the entry in the Tyninghame Book, 15th October 1637:—"Item: The minister shew to the elders that there hath been impediments and resistance maid to the reading of the service-book at Edinburgh, as they heard and knew, and that some urged the imposing thairof as yet; and lykwise shew to them that the presbytery were to give their supplication against it, and therefor demandit of them what wold be thair pairt herein. They answereit that they would lykwise concur to thair power to supplicate against the imposing of it; and desyrit the minister to be commissioner, some of the gentlemen promising to be present to assist the minister."

"Before the time that the service-book was to be

brought into Edinburgh, anno 1637, Lady Binning sent for me and told me that some friends had advised her that some dayes before it should be read she should change her seat in the church; but she added, 'That is some denying of my testimony to the truth! I have resolved to continue in my seat, and when it is read to rise and goe out;' and she desired me to advise with some honest ministers if they approved of her resolution. At that time much of her neck and shoulders were bare. She said, 'It is a wonder that you or any honest man should look on me or stay in my company, for I am dressed rather like a strumpet than like a civill woman; but the truth is, I must either be thus dressed or my lord will not suffer me in the house;' and while she thus said, the tears did not drop but run down, so as she was fain no to take notice of them."—*Memorable Characteristics, by John Livingstone.*

So much for Edina, Scotia's darling seat; and what of the Queen of the South, Dumfries? "Two ministers at Dumfries, who had been preachers before Prelacy was abolished, gave displeasure to the populace by using the Book of Common Prayer. On a Sunday early in this month a party of about sixteen mean men, living about four or five miles from Dumfries, who disowned both Presbyterian and Episcopalian ministers, and acknowledged none but Mr Houston, came and dragged these two gentlemen out of the town, took from each his prayer-book, and gave them a good beating, after which they were liberated and allowed to return home. At an early hour next morning the same party came into the town, and burned

one of the books at the Cross, on which they affixed a placard containing, we presume, a declaration of their sentiments."—*Domestic Annals*, vol. iii., p. 65.

Laud's Book was condemned by the Assembly, 6th December 1639.

The address to the king from the Glasgow Assembly contains these words—"But our comfort is that truth is the daughter of Time, and although calumnie often starteth first and runneth before, yet veritie followeth her at the heels, and possesseth herself in noble and loyal hearts, where base calumnie cannot long find place."

For a considerable part of the period over which these Records extend there was morning service each day at 8 o'clock. The members from the Presbytery of Dunbar to the famous Glasgow Assembly of 1639, were John Dalzell, Prestonkirk; Patrick Hamilton, Innerwick; John Lauder, Tyninghame; and Hepburn of Wauchton, ruling elder. After John Lauder's return we have the following minute of session:—"17 Mairch 1639.—It was concludit by the minister and session that public prayers suld be in the kirk every morning, except Tuesday and Friday for preaching and expounding the Scriptures, and suld begin at Genesis and go through orderly; and this to be intimate to the people the next Sabbathe publiklie, that the people may come to the prayers or preaching, and begin at aucht hours." This arrangement was suspended during the harvest and draif. "6 October 1639.—Item: the said day the minister intimate out of the pulpit to the people to come to publik prayers in the morning on Monday, Wednesday, Thursday,

and Saturday, and on Tysday and Friday to the preaching, as they did before the harvest this guid while bygaine, seeing now bothe the harvest and draif were perfectlie endit. The prayers begun on Monday, 6 October. The minister being at Dunbar on Tysday, at command of presbytery, preached there at baptism and marriage. Prayers heir that day, and preaching begun heir again on Friday. 3 November.—The Earl of Hadintoune and Sir Patrick Hamilton, my lord's uncle, being in the kirk. Upon the *fife* day of November, being Tysday, 1639 yeirs, about 7 houris in the morning, Elizabeth Haitlie, spouse to Maister Johne Lauder, minister at Tinninghame, departit this life. The said day ane son baptizit to Mr Johne Lauder, minister at Whitekirk. Witnesses—Alexander Lauder, Robert Lauder, John MacDougall. Upon the 6 day of November, Wednesday, 1639, the said Elizabeth Haitlie, spouse to Mr Johne Lauder, was buryit, many gentlemen and people being present. Upon the 19 day of December, being Thursday, 1639, Maister Andro Stevenson was admitted minister of Dunbar. 29 December.—The minister urgit verie earnestlie familie exerceis, and desyrit the elders to begin, which they promeisit to do." This means that the elders went from house to house, and conducted family worship when no member of the family was able to do so. This instruction was rigidly carried out for a number of years.

The communion was administered once a year. There was a preparation service on afternoon of the Saturday, but no Fast-day in connection with the communion. During the Wars of the Covenant there

were innumerable Fast-days; and so long as James VI. lived there was an annual thanksgiving for his delivery from the Gowrie Conspiracy, 5th August 1600. In 1621, the first of three years of drought and famine, we have a curious entry—"Sept. 2.—Intimation maid of the fast to be keepit for seasonable weather and gude harvest, and ane abstinence from meat and drink every Sabbath." Again—"Sept. 16. —Intimation maid againe of the abstinence."

There were few seats in the church, and on one occasion, when the seats were re-arranged, the minister complains that the heritors and principals—*i.e.*, chief families—were encroaching, and not leaving "room enough on the floor for the women." The Records of Aberdeen shew that one part of the office of the beadle was to go through the church, a long stick in hand, sometimes with tar upon it, to awaken the sleepers, and to poke up the women, and remove the shawl which they made to cover their entire heads before they went comfortably to sleep. In more modern times it was not deemed in the least peculiar for a member of the congregation to stand up for a little when the drowsy god threatened to overpower. Sometimes the parish fool was of use on these occasions. A clergyman in a small parish in Forfarshire was well known for his exhausting if not exhaustive preaching. His subject had for some Sundays in succession been Joshua. One Sunday the parish fool had provided himself with an abundant supply of peas, which he discharged from a point of advantage in the gallery. Remonstrance from the pulpit was met with the encouraging response—

"Gang ye on wi' Joshua; I'll keep the beggars wauken!"

Numerous are the stories of repartee between pulpit and pew. So far as we know, the following has not yet appeared in print, although it may have:—Church not far from Edinburgh—clergyman not an Apollo in eloquence—warm summer's day—congregation as if asleep. Minister, indignant—"Brethren, try to keep awake! take an example from that poor idiot!" the parish fool, to wit. Parish fool retorts—"'Deed, sir, if I werena a *fule*, I would be asleep tae!"

Sometimes a consequential bodie in the eldership advances an opinion. Pews are emptying—preacher is doing his best: no matter—he is met at the base of the pulpit stair by the old Cerberus. "Nae better the day, sir! Man, could ye no get something guid oot o' books?" Or, lastly—and this of George Gilfillan of Dundee, from his own lips, and others' too:—A priggish little man, whose mission was to do the work of James Buccan, tailor and beadle in Tyninghame, gave an unasked advice one day. "Blockhead! carry up the Bible!"—'twas done.

The poor beadle in Tyninghame, James Buccan, a tailor, very poor, but apparently consequential, was an object of intense dislike: his proximity to the Tyne was an unfortunate circumstance for him. One part of his office was to collect the penalties from those who had fallen into sin. He frequently asks for a part of these in respect of his poverty.

The payment of this penalty ultimately became a matter of bargain. The old beadle in a parish in Kincardineshire was wont to tell of the attempts of

a culprit to bid down the penalty to as low a figure as possible, at last throwing down the sum in very small coins, with the indignant utterance—"There's yer siller! Ye're mair mercenary than godly!"

Here is a somewhat expressive entry:—"Whitekirk, 1691.—After prayer session mett. The which day Isobell Virtue satt for the third time, and humbled herself, confessing her sin, and promeising, through God's grace, reformation; whereupon the minister absolved her in the manner following—'According to your repentance, so be it to you.'" This is frequent in the volume. According to the Records of Stenton, a penitent in such cases "is restored to the peace of the Church." The legal phrase, to "assoilzie," is well known: it means to purify, to take away the soil or dirt.

The cloak with which Buccan serves in the church gets threadbare, and one is provided by the kirk-session. It is called a "juip," but he must claim no wages until he has paid it in service. Sometimes he gets a pair of shoes, and in the first page of the Book, 1615, we have *Nota*—a word which occurs only twice; on the other occasion it relates to his going to Edinburgh to subscribe the Covenant—"That in all the gatherings for the poor there is the price of ane pint of ale, that collect which is set doun in the session-books, because of the pains which the clerk of the kirkmen taks in going thrice aboot the toune, and ance efternoon. This custom of giving sae mickle to the beadle has been ust of ald in this parish."

Sometimes the beadle was allowed, as part of his salary, to take so much grain from each barn floor.

This mode of collecting tribute caused not a few lively scenes, in which the beadle was not always the hero. And so, too, when tithes in grain were payable at the manse. "John," said the recipient of salary in this form, "there was a lot of chaff in your bag last year." "'Deed, sir," was the response, "we get a lot o' chaff frae you ilka Sunday, but we've jist tae be daein' wi't!"

Cowper's lines upon tithing time in England are well known.

Probably the old building behind Whitekirk Church was at one time connected with the church as an ecclesiastical teind barn, although at a more modern date it was used for that purpose by the proprietor of Newbythe. The faded figure on the west corner favours this supposition. This is only a guess, however, as these stones were sometimes found in the field adjoining, and stuck in at random. The figure above the porch of the church was found in the graveyard.

The schoolmaster was miserably paid. One leaves because he has no scholars. He tells the session that "the bairns are dissolvit"—"since there's no one here I'll dismiss you all!" Another goes mad after having been sat upon by the presbytery for "raising some nots"—*i.e.*, giving some opinions of his own upon some Scripture whilst he acts as reader in the absence of the minister. Having thus become "distractit in his wits," his father is sent for, money is voted for clothes to him, he goes to Fife—which, as all men know, is a kingdom by itself—and we hear no more of him. One applicant for the vacant office was re-

jected because he was not sufficiently acquainted with the languages.

To have a *Latiner* or two was an object of ambition in the schoolmaster, and pride to the parish. George Gilfillan was wont to tell of a proud parent, whose son had become a Latiner. Gilfillan thought he might safely test him in *penna*. The youth went to work—"*Penna*, a pen; genitive, *penno*, of a pen;" and so on, all wrong. "What think ye o' that, sir? I think we'll mak a minister o' him!" "Quite right," said Gilfillan; "he'll be a great *gun;* he's a *blunderbus* already!"

When the minister was absent at Saint Andrews on duty, which sometimes happened for three months at a time, the reader conducted the services. Sometimes he is engaged in the church at Dunbar, which was then collegiate.

Much of the time of the kirk-session was occupied in compelling the people to observe the Sabbath. The office of searcher was separate from that of beadle in towns such as Dunbar. As the parish was quite as much dependent upon the herring fishing as upon the produce of the soil, every precaution was taken to prevent the landing of fish on Sunday. They were allowed to set their nets on Sunday, but not to haul them. "8 September 1639, Sunday.—Gude order keipit be the seamen at the draife; no herring brocht in nor nets hauled, but only nets set at efternoon." "39 August 1635.—The session appoints some of the elders to go to the seaside at efternoon, to see that there be na mercat in herring; and the minister to be with them efter the efternoon, to see guid order keipit." Yes! should any fishwife feel prompted to violate de-

corum by recommending her wares to the tune of "Wha'll buy ma caller herrin', New drawn frae the Forth," she had better take reckoning before-hand of the position of the clock—make sure that the minister and elders are engaged in the devotions of the sanctuary, or shriving frail sisters, and not dodging behind some convenient eminence, with eyes and ears attent. During the period of the draif the population of the parish was much increased, and on one occasion there was an outbreak of Sabbath desecration at Dunbar, Tyninghame, Whitekirk, and North Berwick, which so baffled the session that it was referred to the presbytery, whose advice was something like this—that as the culprits were numerous, the minister should give a general denunciation of Sabbath breaking. Dean Ramsay, in his story-book, tells of a Highland laird whose wishes in a certain matter had not been complied with. "He did not swear at anybody in particular: he jist stood in tae middle o' tae road and swore at lairge." A good deal of ecclesiastical powder has gone off in this way; but Mother Church got ease—"a yaith relieved her."

As to North Berwick—who does not know that long ago there was a somewhat unusual meeting in the Auld Kirk there; that "Auld Hornie" was the preacher; that the witches were the audience; that he spoke with "ane hollow voice," and made a very pointed appeal to his audience thereafter, and then retired, leaving a very decided atmosphere behind him. How long that atmosphere remained is not recorded. At a much more modern date, *spirits* were found stowed away there; but how long they had remained, or to

whom belonging, was never known. It were a curious ethnological enquiry how long the echoes of "ane howe voice" from such a quarter lived, and, if they were unheard for a time, was it only to awake and gather volume by this pause for more *diablerie?*

There seems for a long time to have been a current idea that the Sunday ended at sundown on that day, till ultimately culprits were informed from the ecclesiastical tribunal that the number of hours in a Sunday was twenty-four—that in point of duration it had nothing peculiar about it. The masons employed in building the old house of Tyninghame were found hunting connies—*i.e.*, rabbits—on Scoughal Links, but escaped the fire, as they did not belong to the parish, but were from Edinburgh.

Sometimes the decisions of the kirk-session were narrow enough. An elder was accused of "yoking ane cairt and driving nets to the sea on Sunday." His plea was that he had told his servant to take the nets "on the back of ane horse;" but he denied the yoking of the cart. It was proved, however, that he had "yoked ane cairt," and had not taken the nets in the other form. So he had to get down upon his knees and beg forgiveness. Sandie! thy usual caution had deserted thee that time!—an extemporized pannier would have saved thee; but a cart!—this will never do. The tape must be put down somewhere: the tailor has it ready in his pocket. A cart on Sunday with nets is anathema maranatha! So, albeit it is not pleasant to give in, you must bow!

When any parish was vacant, proclamations of

bands were made in the two adjoining parishes. This was done 25th October 1618.

The things pronounced criminal were various, especially on Sunday. Here are a few with day and date: —"Searching heads"—not theological heads, but *bona fide* heads, or rather *mala fide*, bad in faith—*fortalices:* Innerwick, 17th September 1645. "Hair cleaning appears to be a favourite Sunday occupation in all parts of the country; and it is one of the commonest occurrences in walking through the streets to see groups of women—it being wholly a feminine practice—operating on each other's heads with most praiseworthy diligence, and a gravity of countenance we were never able to imitate."—*Roberts' Autumn Tour in Spain.* 1st April 1649.—Assault in the kirk: one dearly-beloved brother pitches another dearly-beloved brother over the gallery during divine service. Dunbar.—Riding on a tree. 13th August 1661.—Making *guids* meat for the guidman—*i.e.*, taking the cream off the milk to be in readiness for the guidman when he returns from the ministrations of Mr Andrew Stevenson. Opening a shop on Sunday, 12th February 1660. It is recorded that *corporal* punishment ensued—indeed, the lash was an institution in Dunbar: it was the scorpion with which bad boys and impure men were chastised—this not in a solitary case, but in cases without number. Playing Turners on Sunday, 15th May 1660. Fighting in the kirk on Sunday, 13th June. Tyninghame.—Speaking about herring-nets, on Sunday, 12th September 1619, allowed to set nets for *herring* on Sunday, but not for *lobsters*; and this, I suppose, because the latter is slower in its move-

ments. The Acts of Parliament of 1661 shew the temper of the time with marked emphasis. Act 18 inflicts a fine of £10 Scots for every case of salmon fishing, or hiring of shearers and using of merchandise on Sunday; and the going of salt-pans, mills, and kilns on that day incurred a penalty of £20. Act 19 —"Each person who shall blaspheme, swear, or curse, and whosoever shall drink in excess, shall be liable in the pains following:—nobleman, £20; baron, 20 merks; gentleman, heritor, or burgess, 10 merks; yeoman, 40s.; servant, 20s.; *toties quoties*." Digging for sand eels on Sunday. Carrying water in ane unfit time on Sunday, 14th February 1651. Playing at nine-holes on Sunday, 12th May 1650. Burning pea-shells on Sunday, 30th September 1649. Yes! when the shadow of the great Battle of Doonhill was in the heavens, the minister and elders at Tyninghame were directing the artillery of the Church against a boy who had been caught in the act of burning shells on Sunday; and when Oliver Cromwell was all but bowled into the sea, the minister and elders were passing sentence upon a sinner for playing at nine-holes with "ane rowball" on the Sunday.

The state of the crops is a matter of much interest. Here is one of many entries—26 September 1641.—The said day rain at the efternoon and the Saturday before, and on the Monday. No leiding-in till the Wednesday nicht, the 29 day, and nain that day but fra ten hours back; and nane fra Wednesday at evening till Saturday, 2 October; but meikle corn led that day. "All the knowis teindit and therdit almost, and all the rest of the white corn of Tyninghame almost

therdit. All their wheat and much beir led before, viz., the last week; all my white corn led the week before, and some much sooner, viz., the beir made into malt. This day all my beans bound and stukit."

And the session had its implements of torture at hand. It had its stool of repentance—rather an imposing piece of mechanism, and not cheap, as times went. "5 February 1643.—David Nimmo, wricht, from Linton, compeirit and desyrit payment for making and repairing the stool for repentance. The minister and elders herewith advised, delivered out of the box eight pounds and six shillings to his son, and twentie shillings to James Paterson, mason." The mason-work consisted of a stone-and-turf mound, to give due elevation to the stool and those who sat upon it. The accommodation in Aberdeen was upon a much larger scale: there was room for seven. The man and woman satisfied on separate days; and the punishment of the man was generally double that of the woman—sometimes much more. Tears were useful in mitigating the sentence. Money was sometimes tried, and on rare occasions—as when the poor-box was empty—accepted, but always with a caution that this was not to be used as a precedent. What were called visible signs of repentance did not always mean this. Sometimes the frail sisters "put their plaids about their heids, coming doun over their faces, so that almaist nane of the congregation culd see thair faces, or know what they were; quhairby they maid no account of thair coming to the stool, but misregarded it altogedder;" and James Riach took an artificial method of shewing repentance, for he was

found to "mak ane mock of repentance by putting sneishen in his eyes to mak them tear," and "by laughing upon several persons in publik." Sometimes they tried to steal away from the stool during the sermon, but were emphatically recalled. The date of the stool of repentance in the Church of Biggar, Lanarkshire, is 1694. It is cracked. The jougs are still at the door of that venerable old church, which, as renovated, is one of the finest pieces of architecture in Scotland. The following is from a tombstone:—

"Here lies a man whose upright heart
With virtue was profusely stored;
Who acted well the honest part
Between the tenants and their lord.
Betwixt the sands and flinty rock,
Thus steered he in the golden mein;
While his blythe countenance bespoke
His mind unsullied and serene.
As to The Bruce the Flemings proved
Faithful, so to the Fleming's heir
Wardlaw behaved, and was beloved
For justice, candour, faith, and care.
His merit shall preserve his fame
To latest ages, free from rust,
Till the Archangel raise his frame
To join his soul among the just.

ALEXANDER WARDLAW,
Chamberlain to
THE RIGHT HONORABLE THE EARL OF WIGTON,
Died March 1721, aged 67.

Hoc monumentum posuit
JAMES WARDLAW, *flens filius.*"

All this is very pleasing—the blythe countenance, the mind unsullied and serene, the honest part between

the tenants and the laird—no factor's snash when the sinews of war are weak, but a face with a beautiful glow on both sides of it. Here is another stone—put them side by side. It takes us to covenanting times —Christ's covenant. The stone at which Old Mortality—*i.e.*, Nathaniel Paterson—was engaged, clearing away the moss, and giving a sharper angle to the letters—heart full of the words, "Dear in God's sight are his saints' death:" a silent man, when Scott paid a visit to the manse of Dunnottar, and no doubt to the old castle there, or all that remains.

"Here lyes John Stott, James Aitchison, James Russel, and William Broune; and one whose name we have not gotten; and two women whose names we know not; and two who perished coming down the rock—one whose name was James Watson, the other not known; who all dyed prisoners in Dunottar Castle, anno 1685, for their adherence to the Word of God and Scotland's covenanted work of reformation. Rev., 11 c., 12 verse."

There were two pairs of jougs in Tyninghame—one at the church, and the other at the Cross; and this is how it happened!—"15 October 1615.—Maister John regrated that there war sae many railers in the toun, especiallie women, and that they troublit the session sae aft: earnestlie desyrit that the civil magistrat wad concur in punishing of them, and that jogis micht be maid at the kirk door, wherein the delinquents micht be put." It is plain that the ladies of those days were not all the "ministering angels" of the poet's dream. They were often emphatic in speech—given to what is called "banning;" and, unless restrained, used their fingers without stint, after the fashion of the Highland proverb, "The deil tak' the shortest nails." One of

them on a Sunday, at the Kirkstyle, just at the "loup-in'-on-stane," nearly brought one of the elders to an untimely end; and they made the home life hot enough sometimes—"27 April 1639.—Janet Horn, spous to James Wricht, accusit for scolding. She was ordainit not to be heard again, otherways to be put in the jougs, and handlet most seveirlie." Again—"23 October 1642.—John Bryson's wife, in Scougall, to be warned next day to the session for flyting with her husband, and abusing him by her unreverent speeches." The penalty for speeches of that kind was "20s. *toties quoties*," or to be "put in the jougs."

But the ladies had a marked grievance in reference to the signing of the Covenant. "4 Mairch 1638.—I subscrybit the Covenant at Edinburgh." This was a renewal of the old Confession, with the abjuration of Episcopacy and certain political professions. It was signed 1st March and subsequent days, in the Greyfriars' Churchyard, and copies were sent for signature to every county and parish in the kingdom. "2 April 1638.—The which day the fast weel keepit, praised be God!"—an ejaculation frequently inserted. "The Covenant read and sworn to, and subscrybit by all *men* that were present." It is plain that in this parish only *men* signed the Covenant.

And then the minister has his church meetings and provincial assemblies, sometimes in Haddington, sometimes in Edinburgh, once in Dunbar, to which his brother in Tyninghame generally goes with him as ruling elder. One year it was doubtful if Robert could go, as his horse was "*croichet*, and not yet perfectlie haill."

The Record is minute in particulars of births, marriages, and deaths. One day there is quite a fight in the church at the "pulling off the glove." The culprits are fined, and "handlet most seveirlie." Another day the beadle gets an allowance for "pouther tae shoot the doos, because they filet the seats." The year 1637 was one of much sickness. "30 April 1637.—Thirtie-three people prayed for in the kirk."

From this date we are often taken far beyond the boundaries of the parish. "Upon the 15 day of September the Marquis of Hamilton cam by frae Berwick to Dalkeith." "20 January.—We conveined at Wauchton." "17 March.—Intimation maid to the people to come to the mustering at Beinstone Mure on Thursday next at ten hours, especiallie all that had subscribed the Covenant, and were to stand to it." "19 May 1639.—Many soldiers heir this day, going to Dunse Law, wha cam yesternicht, and did abide heir in this toune about eleven or twelve days." "26 May.—This day Mr James Rowe, minister to Montrose his regiment, preiched heir befor noon, and Mr John Lauder efter noon, many soldiers being present—both Montrose his regiment and many westland soldiers, wha heard the Word attentivelie and reverentlie. They removit from this toune on Wednesday nicht, being the 29 day of May." "20 June.—The Scottishe camp removit from Dunse Law, and came to Dunglas. Ane peace was concludit on the Tysday, praised be God!" "26 April 1640.—The Earle of Argyle in the church, having come fra the court this way." 26th July, minister is appointed to go for a short time with the legion. The people are exhorted to be on their good behaviour

during his absence. He is to act as chaplain to the regiment of East Lothian, commanded by the Laird of Wauchton—a Hepburn—and his son, who acts as lieutenant-colonel. On the 9th August he preaches in the field beside Chously, in the parish of Langton. There was another like expedition in 1641, which is of peculiar interest, as it touches an event of a most marked character. "4 July 1641.—Upon the 5 day of July 1641, Monday, according to the directions of the presbyterie, I took journey to England to the camp, and came to Durhame saiflie, praised be God, upon the 7 of July, Wednesday, between three and four in the efternoon, accompanied all the way be George Raeburn and John Philip, my servants for the time I was there. Upon the 6 day, Tysday, I met with Mr Robert Lauder, my brother, be the way, wha cam frae the camp the said 5 of July, Monday, having been thair ane month before, as he was ordainit be the presbyterie. Upon the 19 day of August 1641, Thursday, the mutinie at Durhame. Upon the 20 day of August 1641, Fryday, we mairched with the armies fra Durhame to Newcastle. Upon the 21 day I abaid at Morpeth all the nicht, having come in the evening; and cam to the camp on Sunday at noon, in the fields; and marched with the camp beyond Wear, and lay in the fields that nicht in the camp, 22 August. Upon the 23 day the armie lay betwixt Wear and Tweed about four miles south Tweed. Upon the 24 day of August, being Tysday, the armie crossed the Tweed, and cam to Hirstel-law that nicht, beside Coldstream. Upon the 25 day of August, sermons of thanksgiving through the armie, my text being 126

Psalm, 1, 2, 3 verses." The words are these—"When the Lord turned again to captivity of Zion, we were like men that dreamed. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." "Not far fra this place, at this time twelve months bygane, the armie passed Tweed to England, and before at Chousley we had throughout the haill armie ane solemn fast." Of the texts given upon special occasions during the Wars of the Covenant, *there is not one from the New Testament.* What would men of the present day think of the following:—"May 22, 1692.—The which day the minister read from the pulpit a proclamation for a national fast to be kept every last Wednesday for five months, from May to September inclusive, for the success of their majesties' forces by sea and land, and especially for the preservation of the Protestant religion." "Upon the 9 of August 1640, my text befor noon being upon the 102 Psalm, at the 13, 14, 15, 16, 17, 18 verses thairof—'Hear my prayer, O Lord, and let my cry come to thee. Hide not thy face from me in the day when I am in trouble: incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning, my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch and am as a sparrow alone upon the house-top. Mine enemies re-

proach me all the day, and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up and cast me down. My days are like a shadow that declineth, and I am withered like grass; but thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.'" And then the text—"Thou shalt arise and have mercy upon Zion: for the time to favour her, yea the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord."

These Records speak of choosing a "pertinent text" from which to preach. Could words more pertinent have been made had he devised them for the occasion?

Or, again—"Mr John M'Bain, minister at Dirlton, preached at efternoon the said day, his text being the 15 chapter of Jeremiah, at the 13 and 14 verses—'Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in mine anger which shall burn you up.' Upon the said 21st of August, about six hours at evening, twa men being execut, wha were

shot at the post, for the mutinie at Durhame—ane of my Lord Kerr's regiment, and another of Dunfermling's regiment; and at evening the armie disbandit."

The following is Boyd's description of the victory at Durham :—

"Thus stood the case; but God of Heaven at last
Fought for the Scots: so that their foes, aghast,
Did flee with fear, like hindes before the hounds;
Then *back*, not *face*, received most shameful wounds.
The cupping-glass was needful there to be;
For Scots broadswords had skill to scarifie
Their backs and shoulders (of this make no doubt),
That rotten blood and humors micht come out!
But they, aghast, did run in squadrons thick,
Abhorring much such rough Scottish physick:
They would have given their houses and their lands
To have been out of such chirurgeon's hands.
They spared not spurs—to flee they were not slack;
Great fear them made like cancers to go back.
Thus having spent their courage and their pouther,
The Scots them scutcht both upon back and shouther:
Clusters of stroaks most fiercely on them fell,
Which made their heads to sweat and backs to swell.
Black clouds of reek, with a red, fiery flood,
Were sene, with garments tumbled into blood.
Our Scottish bals like whisking winds did whirl,
With wanton puffs their rough heads for to curl.
So God arose most swiftly us to help
Against our foes, and brak their hairie scalp!"

Montes parturient nascitur ridiculus mus. In this battle only four or five men were killed!!

"Upon Thursday nicht, 26 August, Wauchton's regiment cam to Dunbar, and I cam to Cockburnspath with Mr James Wricht, minister thair, that nicht; and upon the morn, being the 27 of August, Friday, I

cam to Dunbar, and about eleven hours in the forenoon I maid ane exhortation to Wauchton's regiment in the kirkyaird of Dunbar; and so the regiment was disbandit; and I cam to Tyninghame saiflie that nicht at seven hours at evening, and preached on Sunday, 29 August."

Such is the record. We do not know who were the audience in the kirkyaird; but it is not at all likely that the Rev. Andrew Stevenson, minister of Dunbar, was there. He was ordained to Dunbar about five months before this; but "a great deal had happened since then." Andrew was a Trimmer: the evidence for that is overwhelming. He had made up his mind to die Vicar of Bray, and he acted accordingly. Andrew could pepper boys for riding on trees or playing chuck-farthing on Sunday; but he yelled out dreadfully when anyone touched his own toes. Andrew on one occasion comes to the presbytery to tell his tale of woe—some one had wronged him; but the audience was not responsive, and so the name rarely appears in the minutes after that time. And so also of his successor, Thomas Wood. These residuaries were not popular. "The bulk of the people worshipped at Spott so long as he lived." He was an Episcopalian —minister of Dunbar, and also at the same time Bishop of the Isles. This is undoubted, strange though it seem. There are several communications from him in that capacity, or, more properly speaking, with that designation, in the Presbytery Records.

Andrew had an ordained assistant, who was also tutor to young Lochend. He gets into disgrace for "playing at the gouff;" also "for making lords of

the lawing and fining them," which seems to have been a species of high jinks, such as Sir Walter Scott describes. He thereafter disappears, to be heard of no more. *He was the last collegiate minister of Dunbar.*

The kirk-session of Dunbar had a somewhat lengthened remembrance of whatsoever doth offend. In 1659 it rebuked and fined in £20 Scots a woman who had fallen into sin with a trooper of Cromwell's army, *eight years before!*

And now imagine a lapse of some five years: the following extracts will tell their own story:—"6 April 1645.—Efter the blessing, something read from the committee anent ane public mustering of this presbyterie upon Thursday nixt, on the Gallow Green, Dunbar, and of the Hadingtoune presbyterie on Glaidsmuir." Times had changed; and Montrose, formerly the hero of the Covenant, had turned royalist. His reasons for doing so were of the most selfish and degrading kind. He sainted it and sinnered it in turns. It is a useless waste of soap, hard as you may work, to attempt to whiten the Æthiopian. The manifesto of Napier in favour of Montrose is not history. Personal appearance is not all that is needed in a true man. O! these poets are the true seers after all—

> "Kind hearts are more than coronets,
> And simple faith than Norman blood."

"7 September 1645.—This day the pepell dissolvit at the blessing, in regaird of ane false fray of James Grahame's armie coming farder eist, as was supposit, and not far from thir pairts all this last week—ane

coming to the kirk door and crying that his armie was at hand. *Nae preitching at efternoon" ! ! !*

"11 September, Thursday, David Leslie maid his rendevous with the Shyres of East and West Lothian on Glaidismuir; his horsemen being about 4000 and 5000, besyd some horsemen sent suthe, and dragoons having come to Scotland on Setterday last fra England. David Leslie his horse-troopers mairched south toward Teviotdale and Mers upon Friday the 12 September, towards James Grahame his armie; and on Setterday, the 13 September 1645, James Grahame's armie defaitt utterlie at Philiphauche, praised be God!" A small obelisk now marks the centre of the field: upon it is the following inscription—"To the memory of the Covenanters who fought and fell on the field of Philiphaugh, and won the battle there. A.D. September 1, 1645."

Before closing these Records, it may interest to give some extracts about the burning of witches. The first Act in the Scottish statute book was passed in 1563, to this effect—"That all who used witchcraft, sorcery, necromancy, or pretended skill therein, and all consulters of witches and sorcerers, should be punished capitally" (Erskine's Institutes, page 706).

23rd Sept. 1630.—Susanne Chancellor, daughter of the Laird of Shieldhill, was accused before the Presbytery of Lanark of consulting with charmers, and "burying a child's clothes betwixt three lairds' lands for health." By penitently presenting herself on her knees before the reverend brethren, she was saved from the due punishment.—*Records of Presbytery of Lanark.*

There are occasional references previous to the following dates, but the years 1649 and 1650 were "the boys for bewitching them." John Knox was a chief agitator for the statute of 1653, and his opinion corresponds with that of Luther, who said he would burn every one of them, advancing a delicious bit of circular reasoning—there must be witches, because the Bible says, "Thou shalt not suffer a witch to live"! And when the penal laws against witchcraft were being repealed in 1736, the Dissenters, who professed to represent the Church of the Melvilles, protested, and advanced as one special reason for leaving the National Church that it had fallen from this infamous practice.

The years 1649-50 were busily employed in witch searching and burning. "17 September 1649.—Janet Nicolson execut and brunt at Hails for witchcraft. 7 October.—Public intimation out of the pulpit if any within this parish have anything to say against Agnes Angus, to compeir at Staintoun, quhan they sall be wairnit. 25 November.—Item: According to the ordinance, he intimate out of the pulpit if any had any delations against Agnes Raleigh, in East Barns, suspect of witchcraft, and apprehendit there for that, they come to the session of Dunbar upon Tysday, or the presbyterie on Thursday next. On Monday the witches at Wittinghame brunt, being three in number. 9 December.—Intimation maid out of the pulpit of ane Helen Hunter, fugitive from Ormistoune, suspect of witchcraft. Item: Intimation maid from the pulpit anent Patrick Yorston and Christian Yorston, in Wittinghame, if any in this parish either knew or have any delations against both or either of them,

that they show it to the kirk-session. 6 January 1650. —Some of our pepell confronted with some witches in Prestonkirk parish. 13 January.—Item: The minister demandit the elders if they knew of any suspect of witchcraft, and shew them that they were to search diligentlie such as are delated be the witches at Prestonkirk parish, when the searchers cam. Upon Tysday ane man in Wittinghame brunt for witchcraft. Upon Wednesday, the 23 of January, six people at Staintoune parish brunt. 3 February.—Item: Reported that the searchers of the witches were not yet returned from the southe, and in the meantime that Agnes Kirkland and David Stewart shall be apprehendit; and George Shorthous promised to advertise his son, Robert Shorthous, in Tranent, to cause ane of the searchers in Tranent to come eist here when they should come fra the southe. On Thursday, the 2 day of February, Agnes Kirkland and David Stewart, bothe of this parish, were imprisoned. Wednesday. —I went to Dunbar, being ordained thairto, whair ten witches were execut. 10 February.—This day the session sett doon orders aboot the watching of those that are apprehendit for witchcraft nichtlie, appointing ane roll of all the parishe to be taken up, and six to watch everie nicht, and twa everie day thair, tyme aboot in order, qlk accordinglie was done. 24 February.—James Kirkland in Scoughall, and Johne Cowie in Aldhame, desyrit to send up thair folks to watch by course; promeisit to do the same, but desyrit that if any in thair bounds shuld be apprehendit for witchcraft, that my Lord Hadingtoune would watch as it fell them by course, whereunto they agreed willinglie.

Appoints as before that those that falls to watch, ane elder shuld watch everie nicht with them thair, tyme aboot, which was done hitherto, and promeisit to continue. Upon the 20 of February the searcher in Tranent cam and found the mark on those that were suspect of witchcraft, and shortlie thairafter they confessit. 3 Mairch.—Item: Ordains the watch to be keipit preceisely, and ane elder to watch everie nicht in turn with them, qlk they did, and promeisit to continue. The minister shew his diligence in going to those suspect of witchcraft, both in the day and nicht-time, in examining of them, and in praying for them, both privately and publiklie, and performing all the other duties recognisit or practised in such cases, qlk the session heartilie and unanimouslie acknowledge and approved. Upon Tysday, the 1st Mairch, the pepell given up be Agnes Kirkland and David Stewart, both in this parish and Prestonkirk parish, confronted with them, and did pass from some and stand by others. 10 Mairch.—Item; Public intimation anent fugitives from the parish of Bara, suspect of witchcraft and adulterie: thair names were read. 29 Mairch.—Appoints the watch to be better keipit, qlk they promeisit to do. 31 Mairch.—Item: Because the commission anent the witches was not as yet come, it was thocht gude to have ane cair of them still. The elders shew it was hard to get pepell to watch all the day, albeit the watch was preceisly keipit all the nicht; and thairfor it behoved them to tak something out of the box, or rather to borrow it, to give to some wha had watched this eight days byegane—viz.. Robert Nisbet and George Ker, given to

them 3lbs., and efter the burning of the witches. 7 April.—Item: The minister shew to the elders anent David Stewart and Agnes Kirkland, that now the commission to put them to assize had come eist to our hands, and that some that were appointed and put in the same did meet heir on Setterday, and appointed all things to be done, and in what manner; and Tysday next to be the day wherin to put them to an assize; and thairfor to appoint the watch to be well observed this twa nichts to come, and all the elders and honest men to be present on Tysday, wherunto they consentit. 9, Tysday, 1650.—David Stewart and Agnes Kirkland were execut. 14 April.—George Shorthous intromits with what belongs to Agnes Kirkland; promeisit to the session 12lbs. out of Agnes Kirkland's readiest gudes and gear, and find the box lykwys, if by any means he culd."

"July 1688.—An old woman at Dunbar having threatened some people who refused to give her money, and 'some evil accident befalling them shortly after,' was seized, and tried before a commission. She at first confessed, but afterwards retracted; nevertheless, the commission condemned her. She was remitted back to Dunbar, to be burnt there if her judges pleased."—*Fountenhall's Decisions.*

So far as is known, the last execution for witchcraft in the county was that of Marion Lillie, in the parish of Spott, April 1703. This parish has, however, an old story of a very sad kind connected with it, which we give from a somewhat rare book entitled "Memoirs of Scotland, by David Crawford of Drumsay, late Historiographer for the kingdom of Scotland;"—

"About the latter end of September 1570, Mr John Kellar, minister of Spot, near Dunbar, came into Edinburgh, being seized with a terrible remorse of conscience, judicially to confess a crime which could never have been otherwise proved against him. He had been married, before he had got into orders or possessed a benefice, to a neighbour's daughter in the county, who had brought him but a slender portion, yet such as his circumstances at that time obliged him to look upon as a tolerable fortune. To balance this want of money, she had wit, and was extremely handsome. She was a very little woman, but well shaped, and, in short, had all the good qualities which could endear a wife to her husband. He was so far from being sensible of her merits that he was frequently out of humour, and often behaved himself very harshly to her; whilst she, out of respect for his person and character—for he was reputed to be at once a pious man and an eminent preacher—still strove to forget these injuries she daily received at his hands, and carefully concealed them all from the world. All this, however, could not better her condition, for he still remembered that she stood in the way between him and wealth, which he proposed to himself by a second marriage with the Laird of—— daughter (for so he owned in prison). Fully determined at last to rid his hands of such an obstacle—upon a Sunday morning, as she was saying her prayers upon her knees, he came softly behind her, clapt a rope, which he had kept all night in his pocket, about her neck, and after he had strangled her, tied her up to an iron hook which a day or two before he had purposely nailed to the ceiling of

the room. This done, he bolted his gate, and crept out at his parlour window, stept demurely to church, and preached a most excellent sermon." He confessed the murder to the schoolmaster of Dunbar, was "strangled and brunt" at the Gallowlee, and his ashes thrown into the air, 4th October 1570.

Mr Lauder lived long enough to see the restoration of monarchy and introduction of Episcopacy in Charles II. He died 29th April 1662; but it is quite plain that he wrote no minutes after the Battle of Dunbar. No doubt his connection with Lord Haddington stood him in good service. His brother in Whitekirk was not so lucky. He and the schoolmaster, who is called a clandestine schoolmaster, named White, disappear entirely from the scene—let us hope to that Broad Land where the peer and the peasant, the lofty and the lowly, join hands for ever in the One Eternal Presence.

There is only one entry about witches about this date—"21 July 1661.—Given for candle to watch the witch, 11s." In the Records of the Presbytery of Dunbar, there is only, so far as appears, one reference to witches—"At Dunbar, last day of May 1652, appoints a reference to be maid to the synod anent advice concerning witches, what shall be done be the ministers concerning them." These extracts are given in order to show the general feeling upon the subject.

The searcher referred to as coming from Tranent was probably John Kincaid. There were at that time two well-known searchers—the forenamed and George Cathie, who resided near Glasgow.

In 1650 the Presbytery of Biggar called on the Pres-

bytery of Haddington, as well as the civil power, to secure Cathie's services whenever they were required.

In 1657 five women from Dunbar and nine from Tranent were burned simultaneously on the Castle Hill, Dunbar. All confessed their alliance with Satan, with its usual concomitants.

A book at one time of high authority upon witchcraft was written by Mr John Bell, minister of Gladsmuir, dated 1705. He says—"The witches' mark is sometimes like a blue spot, or a little tet or red spot, like flea-biting. Sometimes, also, the flesh is sunk and hollow; and this is put in secret places, as among the hair of the head or eyebrows, within the lips, under the armpits." Mr John Kirk, minister of Aberfoyle, describes the mark as "a small hole, horny and brown-coloured, through which mark when a large brass pin was thrust till it was bowed, the witches, both men and women, neither felt a pain, nor did it bleed."

John Kincaid was unusually busy at this time. He received from the minister and elders of Stowe for the "*broding* of Margret Durham, 6lb," 1649. The Town Council of Forfar paid much more in 1661, when he is still alive, besides making him a burgess. His colleague Cathie condemned as witches twelve people in Crauford-Douglas upon the evidence of a lunatic.

The finding of the mark was a piece of horrible brutality. The poor wretch was stripped naked, tied to a post, and this brazen pin was used in various ways and parts of the body; and when nature was all but exhausted, and he or she could cry no more, that was the mark. Doubtless, very many confessed at the threshold of this ordeal, as Jedburgh was not far

away, and Jeddart justice is somewhat peculiar—it first hanged a man, and then made an effort to discover whether or not he was guilty. Ah, me! we are a long way from the millenium! There is still a great deal of unused coal in the bowels of the earth, and a great part of the world is too green to burn; and the devil is to have a long period in chains antecedent to that—and if he *is* chained just now, the chain must be of endless length: he might as well be at large. It is quite unnecessary to order the ascension robe just yet!

The expenses connected with witch-burning must have fallen somewhat heavily upon the session funds. The following is the bill for two poor victims in Kirkcaldy. They were burned on the sands there, as the kirk-session records attest—1633.

Extraordinary Disbursements for William Coke and Alison Dick, witches:—

In primus—To Mr John Millar when he went to Prestoun for a man to try them,	£2	7	0	
To the man of Culross when he went away the first time,	0	12	0	
Item—For cales for the witches,	1	4	0	
Item—For purchasing the commission,	0	3	0	
Item—For one to go to Finmouth for the Laird to sit upon their assize as judge,	0	6	0	
Item—For harden to be jumps to them,	3	10	0	
Item—For making of them,	0	6	0	
Summa, Kirk's part,	£17	10	0	Scots
In primus—For 10 loads of coals to burn them,	£3	6	8	
Item—For a tar barrel,	0	14	0	
Item—For towes,	0	6	0	
Item—To him that brought the executioner,	2	18	0	
Item—To the executioner for his pains,	8	14	0	
Item—For his expenses here,	0	16	4	
Item—For one to go Finmouth for the Laird,	0	6	0	
Summa, Toun's part,	£17	1	0	Scots

The two towns in Haddingtonshire most in reputation with the devil seem to have been North Berwick and Tranent. The inditement against John Fean or Cuninghame, schoolmaster, Prestonpans, was arranged under twenty heads. Of these—"Thomas Temple, while lying in a close bed in Prestonpans, he was conveyed to North Berwick to a convention of witches; assembling with Satan to keep back James VI.; being with Satan at North Berwick, and opening graves and dismembering Bodies; opening a lock in the house of David Seton, younger, in Tranent, and for opening the gate of the said house while the key was upon the table; and also for opening a lock in the house of David Seton's mother, by blowing in a woman's hand at the fireside; having moudiewart feet on a purse given him by Satan; being at North Berwick with Satan; chasing a cat at Tranent for raising a wind, as ordered by Satan at a conventicle at Bumberholes; receiving his commandmends from Satan to deny God, give his faith to the devil, to persuade as many as he could to his society, and to destroy men by sea and land, with corn, cattle, and goods."

10th March 1607.—In *causa* Isabella Grierson—"Adam Clark in Prestonpans being lyin in his bed with his wyffe, and his servant woman being in ane uther bed, she, in the likeness of her awin cat, accompanied with ane great number of other cats, in ane devilish manner entered within his house, where they made ane great and fearful noise and trouble, whereby the said Adam, &c., apprehended sic ane great fear, that they were like to gang mad: at the whilk time the devil, in the likeness of ane black man, appeared

in the house after ane fearful manner."—*Pitcairn's Criminal Trials.*

Before passing from this subject, one more quotation —from the Records of Innerwick, 1612. The one Scotch play of Shakespeare, with its marvellous weirdness—Macbeth—was not published till 1623. So far as my reading extends, the following stands by itself: no poet wrote it—a plain, unvarnished story.

The Records of Innerwick begin at a very early date. The first and somewhat disconnected volume is entitled "The Acts and Procedure of the Kirk-Session of Innerweike, since the admission of Patrick Hamilton." This Record, written by himself, begins 13th July 1608, and ends 13th November of the same year. There is also another Parish Record, which begins 13th July 1608, and ends 28th December 1614. The minutes between these dates are extremely interesting, though very fragmentary. There is a chasm between 1614 and 1641. The Patrick Hamilton of 1608 was a lineal ancestor of Thomas, the first Earl of Haddington. He was a member of the famous Assembly of Glasgow in 1638. He died in 1640, and was succeeded by Mr William Forbes, who for some years kept matters in a very lively condition, and then went to Fraserburgh. There was quite a village of kirk-houses at Innerwick.

"2 June 1612.—The quilk compeirit Jenat Lyttstar, givin in ane complaint upon Patrick Neilsone and his wife as sclanderers of hir and of Agnes Smith and Cristian Grant: ordains hir to compear ye nixt session day, and them to be wairned to that effect. 20 June 1612.—The whilk day compeirit Patrik Neilsone, being

ceited as ane sclanderer of Jenat Lyttster, spous to Johne Chansler, and he affirms that it was no sclander quilk he spak, bot that it was all treu; and depones this, quilk he will avow till his death—That he coft ane cow from Jhon Chansler upon Martinmas day, 1611, and efter she was brocht hame, Jenat Lyttster, spous to the said Johne Chansler, was verie angrie at the selling of ye said cow, and efter that ye said cow wald not niffer, ye said Patrik Neilsonne's wyf callit Caterin Gray, to milk her, quhil she was haddin for twa or three days; and efter Patrik's wyf toik of ye milk, she swatt twa serks continually everie twenty-four houris, until ye cow was brunt; and thairefter ye swettin stayit somewhat, bot yit she had nae appetyt to hir meat, and had also ane sair swett, altho not in sic great messour as befoir. Farther deponis that betwixt Martinmas and Youle he saw upon ane nicht—ye doer being steikit, and all fast—Jenat Lyttster standing over him in ye bed above his wyf, and wad have bereifit his wyff of ye bairne that was in hir airms; and he saw ane fyre biggit on upon ye harth, beside ye chimlay; and that with Jenat Lyttster was Agnes Smith, Christian Grante, and Jenat Hendrie, standing upon ye flowar; and whan he saw them, he cried, 'Lord be in this house!' With that Jenat Lyttster lop upon ye floor, and they went all away in ane instant.

"Caterin Gray, spous to Patrik Neilsonne, deponis all ye premiss to be of veritie: as also that sche hard ane of them say, quhan Jenat Lyttstar com in ower ye bedd, 'Tak ye the bairn, for she loves ye bairn best;' and Crystian Grant answerit, 'God forbid! for sche

lovis it better than all hir geir.' Farther, that sche walkenit hir gudeman, and said, 'Wofull man, quhat are ye doin, and they reifin your bairne?' and Jenat Lyttster loikit in his face like ane hellcat, and also said, 'Lord, what number of crimes are heir!' Farther, ye said Patrick deponis that about the commencing of Mairche last bypast, quile Cristen Grant was coming out of ye Skateraw, and ye said Patrick goin down, he deponis that he said to hir, 'What is this you has done to be in my hous under the silence of nicht, accompanyit wi Agnes Smith and Jenat Lyttster and Jenat Hendrie, to have taken away my bairn; and has wrakit my wife, so that she sweettes continuallie?' She answerit again that sche nevir did hir harme in word nor deid, and that she suld come up and bring her something: and he depones that sche cam up and gave twa fische to Patrik Neilsonne, which she bad give to his wyff. Efter the getting of ye fische, and eitting of them, sche left hir sweitting, and begouth to eat whair sche could eat nane of before, and so sche left hir setoune and seiknes. Also, Caterin Gray deponis by this that ye said Crystin gave her ane piece of rou'n tre befor sche gave hir ye fische, and bad hir keep it continuallie in hir pow: as also sche gave to ye said Caterin Gray ane tother piece, which she bad hir keep in hir kist; and was upon Saunt Helen's day. This ye said Caterine depones to be of veritie, and this ye said twa deponis, Patrik Neilsonne and his wyff, Catrin Gray, before the Session of Innerbuik Church, day and place foresaid, and promeises to abyd therein to the end. The session remitts this to ye

nixt session to be dealt with, because of ye gravitie of ye matter."

Read with this the witch scene in *Macbeth*:—

ACT IV. *Scene* 1.—A Dark Cave. In the middle a Cauldron, boiling.

Thunder. Enter Three Witches.

1st Witch—Thrice the brinded cat hath mew'd.
2nd Witch—Thrice and once the hedge-pig whin'd.
3rd Witch—Harpier cries, 'Tis time, 'tis time.
1st Witch—Round about the cauldron go;
In the poison'd entrails throw.—
Toad, that under coldest stone
Days and nights has—thirty-one—
Swelter'd venom, sleeping got—
Boil thou first i' the charmèd pot.

All—Double, double toil and trouble:
Fire, burn; and, cauldron, bubble!

2nd Witch—Fillet of a fenny snake,
In the cauldron boil and bake;
Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork, and blind-worm's sting,
Lizard's leg, and howlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.

All—Double, double toil and trouble:
Fire, burn; and, cauldron, bubble!

So far as appears, this grave matter was never again considered. At least, no further reference crops up in the Records; and it may be hoped that the weird story of Patrick and his spouse was found on investigation to have no more stable foundation than the vagaries of a disturbed imagination. If so, it affords satisfactory evidence for thinking that among the

members of the Kirk-session of Innerwich, at a period in our national history when the mere denouncing of a woman as a witch was enough to send her to the stake, there were men of sufficient good sense, not to say humanity, to ridicule the notion that three of their humble fellow-parishioners were gifted with supernatural powers, who could find their way through stone walls and into lockfast places at pleasure, and cause one of their unlucky neighbours to "swatt twa sarks continuallie everie twenty-foure houris."

Aberdeenshire, 1597.—"Isobel Cockie took from the cows the power of giving healthful milk, making them give a poisonous stuff instead. She also prevented good milk from "yirning." Horses had fallen under her touch. Men against whom she had pronounced evil words took deadly sickness in consequence, or suffered decay in their wordly means. Her house being ruinous, the proprietor, Alexander Anderson, had come in her absence, and was proceeding to mend the roof; and finding he had uncovered her pantry, where her valuables lay, she said—'I shall gar thee forthink it, that thou has tirret my house I being frae hame,' and *glowrit* up at him. Immediately Alexander's speech went from him, and he retired to bed sick, and could get no rest or sleep. Under the threats of his son, she was induced to come and charm this sickness away from him, and give him 'droggis,' that his speech came to him again. By the confession of the recently-burnt Thomas Lees, Isobel Cockie had been second to himself in the infernal dance at the Fish Cross, 'and because the devil played not so melodiously and weel as thou cravit, thou took his

instrument out of his mouth, then took him on the chafts therewith, and playit thyself thereon to the haill company.' Isobel was condemned."—*Domestic Annals*, vol. i. p. 280.

And so, as the old song goes, there was a time in Scotland

> "When witches and warlocks their cantrips did try,
> To wheedle awa the drap milk frae the kye."

"December 31, 1643.—Compeared Janet Broun, and being posed if she used charms, she confessed that she did charm two several persons—viz., James Hullock and Janet Scott, but no moe." The words of the charm are these—

> "Our Lord forth raide,
> His foal's foot slade;
> Our Lord doun lighted,
> His foal's foot righted;
> Saying: Flesh to flesh, blood to blood, and bane to bane,
> In our Lord his name."

"Being posed who learned her the foresaid charm, answered ane man in the parish of Strathmiglo."—*Session Records of Markinch.*

The rowan tree was the most approved charm against cantrips and spells. "A plaited branch of rowan tree was," says Jamieson, "sometimes placed over the byre door." Sometimes it was worn about the body. It was deemed safe to play under the rowan tree: see the fine old song, "O! Rowan Tree."

Who Saint Helen was is not very well known. There was a church at Old Cambus dedicated to Saint Helen. We have also Saint Helen's Chapel, Berwick, and Saint Helen's Well, Melrose.

In the year 1612 the minister of Innerbuik had other work to do than discharging ecclesiastical pepper at culprits for searching heads on Sunday, and other heinous crimes too numerous to mention.

All over Skye we have the rowan tree in lonely glen or wild hill-side, where all human dwellings have only left a few rude cairns to tell that there men and women once lived and suffered, and bowed in dumb awe before the Unknown God, and no doubt looked sometimes into an even yet remoter past, when every grove had its idols, and every mountain-top its temple.

> "Strong Son of God! Immortal Love!
> Whom we, that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove.
> Our little systems have their day—
> They have their day, and cease to be;
> They are but broken lights from Thee,
> And Thou, O Lord! art more than they.
> Thou seemest human and divine—
> The highest, holiest manhood Thou!
> Our wills are ours, we know not how—
> Our wills are ours to make them Thine."

Pennant, in his "Tour through Scotland," states that farmers placed boughs of the rowan tree in their cow-houses on the second day of May, to protect their cows from evil influences. The rowan tree was used in various forms towards this end. Mr Train, writing in 1814, says—"I am acquainted with the wife of an anti-burgher, who procured these charms and used them." "The belief in the potency of the rowan tree," says Farrar, "may be traced from the interior of Africa, not only in Egypt and Arabia, but also

onwards uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia; also westwards into Asia Minor, Greece, Italy, and other countries." The rowan tree was held sacred among the Druids, and is often found among their stone monuments. The couplet is known to many—

> "Rowan tree and red thread
> Put the witches to their speed."

> "Lest witches should obtain the power
> Of Hawkie's milk in evil hour,
> She winds a red thread through her horn,
> And milks through roun tree night and morn:
> Against the blink of evil eye
> She knows each antidote to ply."

It may interest the curious to have a few more scraps from the old Records of Innerwick. They were made out after much weary labour.

"13 day of July 1608.—It is thocht guid that the elders of the said sessione of Innerwick sall continow as if befoir until ye first day of January nixt to come. Item; it is ordainit that ye sacrament of ye Lord's Supper sall be ministrat with all possible diligence, and the examination to begin ye nixt olk [*i.e.*, week] for that purpose; and the elders within thair awin bounds, with the maisters of the families, to give up the naims of the persons apt for communication within thair bounds, that they may be examinat. 27 day of Julii 1608 yeirs.—Ye sessione being conveinit, appoynts ye sacrament to be ye nixt Lord's Day, since ye pepill are examinat. The qlk day, it being reportit be the minister that the greatest pairt of the pepill are igno-

rant of the Comands and very many of the Beliefs, ye session ordains every one that sall not have the Comands betwixt this and the first of May, sall pay thair penaltie. The whilk day, for remeid of the falt of ignorance, ordains that nea mariage sall be maid or parteis proclaimit untill baith the parteis also recite ye Lord's Prayer, ye Belief, and ye Comands, or ells pay [*i.e.*, consign] five libs that they sall have them befor the accomplishment of the mariage, qlk, if it be not done, they sall forfeit. Item: It is ordainit that the persons quha gives up thair names to be proclaimit sall find cautoune, ilk every ane of them, for thair own pairts, under the pain of the fyne of fife lib, that they sall accomplish the bond within fourtie days; and in ye meantyme they sall live without just offence or scandell."

"Upon the 19 day of Mairch 1619, the qlk day compeirit Euphemia Wolf, and confessit that she had fallen in fornification with ane man quha had forcit hir in the Brunt Banks, twentie days efter Lambes befor 1619, coming out of Dunbar upon ane Friday. The signs of him war that he had blak spruttings of ane baird, he was ryding on ane quhyt hors, he had broun claiths and black passaments on him. He cam fra Dunbar, wairt her on the road towards the Lochis, aboot the going doun of the sonne, and while she cryit she alleges she could find na help. He refusit to tell hir his name; and he bad hir, in case she was with chyld, come to Nicoll Kellie's upon Martinmas day, and he suld meet hir; but she *could not win*, as she allegit." There is something mysterious here. Euphemia Wolf had formed an alliance with one who

was not "in sheep's clothing." She was afraid to "go to Nicoll Kellie's:" had there been the *will*, she would have *winned!!*

"27 day of December.—The quilk day ordains sax mae to be chosen, boith for the helpin to gather the collectioune to the pure, and also to the visitation:—

INNERWEIK.	THURSTON.
Thomas Sampson.	John Chissam.
Lachie Bischop.	Patrik Cowane.
twa elders.	THORNTON.
George Sherie.	Alex. Fúrd.
Robert Purvis.	Robert Denham.

Thir names being given up be ye sessioune, are appoyntit to be manifest be thair names to the hail paroschin, to see gif ony man knawis ony impediment in the contrar, and gif thair be, to report to the sessioune on Tysday. The quilk day, the sessioune being conveinit, ordains Bartell Gellatly to be wairnit for setting ane hous to unlawful persons.

"*Ultimo*—Aprile 1609.—The quilk day the sessioune ordains twa out of everie lordship to meet aboot the devyding of the kirkyaird dyke, the 27 day of October, and thair names are—for Innerweik, Adam Hering; Jon Lauder for Thornton; Crystopher Fried and George Wallace for Thurston; for the Muris, George Gray and Robert Purvis.

"27 Mairch 1619.—The quilk Margret Nicolson compeirit, being citet, and is comendeit to mak hir publik repentence for hir sclanderous words to the elders; and in caiss of ye lyk, sche is content to stand twa houris in the jogis. 2 April 1619.—The quilk

day William Rudpeth compeirit, it being proven that he strak Agnes Gallatly on ane Sabbothe day, quilk was the brekan thereof; is ordainit to pay half ane merk, and mak publik repentence in ye kirk."

"The General Assembly of the Kirk of Scotland, holden in Glasgow the 8th of June, the year of God 1610 years, in presence of the king's majestie's commissioners, viz.:—

The Earl of Dunbar, *My Lord President.*
The Archbishop of St Andrews, *My Lord Secretarie.*
Of the Nobilities.
Earls Montrose, Lothians, &c.
Of the Ministry—Presbytery of Dunbar.
Mr Edward Hepburne, Prestonkirk.
Mr Johne Lauder, Tyninghame.
Mr Thomas Hepburn, Oldhamstocks."

Innerwick looked well after the box. "23 April 1609.—The quilk day ye sessioune *ordains* George Wallace to keip the key of the box." The form of ordination is not given! At one time it was customary to "ordain" the beadle by giving him a bit of the bell-rope. This was sometimes laid upon the table of the presbytery upon the induction or ordination of a clergyman. Sometimes the tongue of the bell was also laid upon the table.

"1610.—About the end of Januar the Scottish Secretar, Sir Alexander Hay, came from the court with sundrie directions, and among the rest for the habite of the senators of the College of Justice, advocats, clerks, and scribes: which was proclaimit in the beginning of Februar, viz.—that the senators of the College

of Justice should wear a purple robe or gown in judgment and in the streets, when they were to meet or were dissolved: that advocats, clerks, and scribes sould wear black gounes in the Judgment Hall and in the streets; and that they begin betwixt and the 15th Februari. Sic lyke it was ordeanned and published by proclamation that the provosts and bailiffs of burghes, and their counsellors, shuld wear black when they sate in counsel or judgment: that ministers shuld wear blacke cloths, and in the pulpit blacke gounes: that the bishops and doctors of divinitie sould wear blacke cassikins syde to their knee, blacke gounes above, and a blacke craipe about their necke; and that betuixt and the 1st of Marche, upon the 15th Februari, the Lords of Sessioun and the bishops putt on their gounes and came down from the Chancellor's lodgings. The people flocked together to behold them. The bishops were ordained to have their gounes with Lambard sleaves, according to the form of England, with tippets, and craips about their craigs, which was performed."—*Calderwood*, vol. viii., p. 44.

There are not a few entries in the Records of Dunbar that the box has been tampered with by the elder in waiting; and for a long time one of the civil magistrates there takes his place along-side the elder at the plate on Sunday. Who knows but that in those days there was something special about the money relation between Church and State in Dunbar! There can be no doubt that for some years the minister of Dunbar was Bishop of the Isles. The ecclesiastical history of Dunbar would open up some matters of importance alike to the antiquarian and the chronicler.

"A.D. 1179.—Reinard, the first Abbot of Saint Thomas the Martyr in Scotland, and Adam, the parson of Dunbar, died. Alina, Countess of Dunbar, died on the thirteenth of the kalends of September."—*Chronicle of Melrose*, 137.

"A.D. 1209.—Ralph, the priest of Dunbar, accepted the cure of Eccles."

"A.D. 1232.—Patrick, the venerable Earl of Dunbar, invited his sons and daughters, his kinsmen and neighbours, to spend the Festival of our Lord's Nativity happily together. When four days had been thus occupied, he was seized with a severe illness, whereupon he summoned A, Abbot of Melrose, his friend and kinsman, and received extreme unction and the dress of monk at his hands; and thus, bidding a last farewell to all, he died upon the day of Saint Sylvester, 31st January, after having held the earldom for fifty years, and was buried in the Church of Saint Mary at Hecclis. He was succeeded by his son Patrick, a sturdy knight, the king's nephew."—*Chron. Mel.*

"Bishop Wishart witnesses two charters without date: 1st, A grant of a piece of land by Patrick, Earl of Dunbar, 'to God and the saints of the Isle of May, and the monks there serving God;' 2nd, A grant of a cow yearly to the same monks from the same nobleman."—*Scotichronicon*, 171.

That Dunbar has a legal claim to a collegiate ministry as of old, would perhaps be to say too much; but that that parish has been stripped of much which was doted to it is beyond dispute. Its grammar school was at one time one of the most important in Scotland. What has become of its endowments?

But it is now time to end. One more episode, and that a very touching one: it is about a child. At a meeting of the session, 17th Nov. 1644, "the minister reportit anent a man named Ogilvie, otherwise called Choppins." I suppose the latter name was owing to the fact that he wandered up and down the country hawking measures for the home-brewed ale, which was the staple drink. The minister at Prestonkirk long after this had numerous meetings with his heritors about the state of his malt-barn. It is called "a bake-house and brew-house." Choppins died in a byre at Tyninghame, leaving an orphan child some three months old; and there are not a few entries about this bairn. Janet Horne was to have "sax pounds and ane lade of coals, to 'nourish' him," and so on; but it died, and here is the entry:—"This day Choppins' bairn was buried. This bairn was manteined by our sessioun and pepill since the first November, except 8 merks received from the minister and sessioun of Dunbar, for help to the said bairn. Item: The minister shew to the elders that he had yet in hand 4 merks not yet debursed of that money, whereof given to Janet Horne for drink and bread to the folks that cam to the funeral, 6 shillings; to Alexander Skugall, clerk, for making his graff, 12 shillings; for ane winding-sheet to the said bairne, 10 shillings; to David Nimmo, wricht, for ane kist for the said bairn:" and so we have all things done decently to the "mitherless bairn!" The mitherless bairn! Was ever anything more touchingly put than the following!—the author a weaver, too—how exquisite the weft!—Tom of Inverurie. Try it now and then, just to bring out

all that is deepest in thy nature, O reader! whoever you may be!—for one touch of nature makes the whole world kin! The diadem may hide a troubled brow—the star may glitter o'er an aching heart.

"When a' other bairnies are hushed to their hame
By aunty, or cousin, or frecky grand-dame,
Wha stan's last an' lanely, and naebody carin'?—
'Tis the puir doitit loonie—the mitherless bairn!

The mitherless bairn gangs to his lane bed,
Nane covers his cauld back, or haps his bare head;
His wee hackit heels are as hard as the airn;
An' lithless the lair o' the mitherless bairn.

Aneath his cauld brow siccan dreams tremble there
O' hands that wont kindly to caim his dark hair;
But morning brings clutches a' reckless an' stern,
That lo'e na the locks o' the mitherless bairn.

Yon sister that sang o'er his saftly-rocked bed
Noo rests in the mools where his mammie is laid:
The faither toils sair the wee bannock to earn,
An' kens na the wrangs o' his mitherless bairn.

Her spirit that passed i' the hour o' his birth
Still watches his wearisome wand'rings on earth—
Recording in heaven the blessings they earn
Wha couthilie deal wi' the mitherless bairn.

O speak him na harshly—he trembles the while:
He bends to your bidding, and blesses your smile!
In their dark hour o' anguish the heartless shall learn
That God sends the blow for the mitherless bairn!"

"And he took a little child, and set it in the midst of them: and when he had taken it in his arms, he said unto them, Whosoever shall receive one such little child in my name receiveth me; and whosoever receiveth me receiveth him that sent me."

"Take heed that ye despise not these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven."

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."

PRESTONKIRK.

THE Mission Church of Saint Baldred—said to have been his home during the last years of his life. Chalmers, in his "Caledonia," says that there is here a well of purest water known by his name; also a pool in the Tyne called "Saint Baldred's Whirl."

In the ninth century the church is named in the Saxon Chronicles Ecclesia Saint Baldred. It stood on the site of the present church.

There is a curious old ruin at Markle, in connection with which is the legend that in one of the numerous battles between the Picts and Saxons, victory favoured the latter, because the cross of Saint Andrew appeared in the sky. The place was from that day called Markle—*i.e.*, the miracle. Saint Andrew was the patron saint of Scotland, and his cross was the symbol of victory at home and abroad.

The Earls of Dunbar held the whole parish and patronage of the church. In 1392 Earl Patrick founded a collegiate church in Dunbar, and made Linton a prebend. There is much dispute as to the origin of the name Linton—whether it comes from the Lynn of the Tyne, or from the sacred season of Lent.

There was at one time a chapel at Waughton. The proprietor was a Hepburn, and therefore a staunch covenanter. The square tower is Saxon. The church as at present is externally void of everything that can attract or please the eye. A man somewhat famous in his time, Gilbert Rule, was indulged in this parish after the restoration of monarchy. The Earl of Haddington and Sir Robert Sinclair, with others, invited him to preach in a meeting-house which they fitted up for him at Linton bridge. He did not remain long. He was kidnapped in Edinburgh, and sent to the Bass for baptizing the child of a near relative.

Here is a story so unique in itself that it is given almost word for word from the Records of Dunbar Presbytery:—"28 February 1675.—The minister reportit that there is a great clamour of the people anent a riot at Smeaton between Sarah Riddel, spous to Patrick Hepburn at Smeaton, and James Drew, servitor upon ane Antony Broune, an English lad, who is said to have been kicked most cruelly three times, to the great hazard of his life; and that the general rumour is that the said Antony is deid—at least cannot be found since; and that the minister and kirk-session in this place were by the general voice of the people blamed for not taking notice of the riot in representing it to the civil magistrate, especiallie seing the person that suffered is a young man without friends in this nation; whereupon the minister and session, judging it a matter criminal, and so not concerning them, were very unwilling to act anything, fearing lest they might incur any suspicion. Seing the said Sarah absents herself from publick and divine service of God

in this church, yet they thought fit to desire the minister to go to Smeaton, for whom they have a very great respect, and acquaint him with the said riot, who was supposed to be ignorant of the same; and to cause search for said Antony Broune, and produce him publiklie, to stop the clamour of the people." Search is made: minister goes to Edinburgh to consult Lord Advocate—Dalrymple of Hales, to wit—who was also an elder in Prestonkirk, as appears from the minutes. "Dunbar, 5 October 1675.—The Laird of Smeaton, from the reference that the general voice that his lady had kicked an English boy three times, to the danger of his life, the boy is now found to be alive, and for verification theirof was publiklie shown to the whole people conveined in the kirk, and presented to the sheriff-depute sitting in judgment at Haddington: therefore he desired this to be registrat in their book, and wished an extract from the clerk."

About the middle of the 17th century a great part of Linton was "ill brunt." A collection was made in all the parishes by order of the Bishop of Edinburgh.

Mr Andrew Meikle, the inventor of the thrashing-machine, died here. The theological arguments against anything artificial in winnowing grain are well known. It was called "makin' wind," and therefore an interference with the course of nature.

There was a foot-bridge over the Tyne, with a chain at each end to prevent carriages from crossing, except when the water was high.

The school was held in the church, in Bothwell's Aisle, but always unwillingly, and until such time as another place was found.

Each worshipper had to bring his own seat, or erect a permanent one upon the approval of the session. The stool was inconveniently handy when a quarrel arose during the service—not a very rare occurrence. A favourite amusement of the boys was to "coup" the seats, and leave the occupants upon the floor. The little rascals! But this was not the only thing which interfered with the decorum of the sanctuary. The dogs were sometimes troublesome in pastoral parishes. Not a long way from Prestonkirk, and in the memory of at least one still living, as it neared the Amen there was generally a rush for the door, with an extemporised row by the way, on the part of the shepherds' dogs. To prevent such an exodus, the minister required the people to sit during the beatitude. One day a stranger officiated, and was puzzled, as he held up his hands to bless the people, that all kept their seats. "Jist gang on, sir," said the beadle, "we're cheatin' the dougs."

"20 October 1616.—It is ordanit that nane within this congregation bring in with them to the kirk ony messanes or doggis in time of sermon, ather on the Sabboth or on week days, under the pain of 4s., to be payit by whatsoever personne contraveinand, to the use of the poor."—*Kirk-Session, Aberdeen.*

But the dogs in Prestonkirk were not the only culprits, if there were in that church dogs as above. "7 Mairch 1697.—The minister compleined that many made a great disturbance in the kirk by going out before the blessing; therefore orders that the north door be lockit by the officer till efter the blessing, and

that he stand at one door, and his son at another, and suffer none to go out until the blessing is said."

About this time there was a somewhat lively passage-at-arms between the schoolmaster and the minister or kirk-session. It issued in the question of fact as to whether said schoolmaster had called an elder or fellow Christian a *cur carle*, or *souters houlet*. He pleaded guilty to the one appellative, but point blank denied the other. No doubt the schoolmaster often arrested it on his lips, or whispered it in the ear of friends. The matter was so far from big that he might have called his accusers *ecclesiastical tomtits*, or something equally insignificant; but it is not so recorded.

For a long time the communion was administered in this parish on two successive Sundays. There is a frequent entry in the Records of Tyninghame to the effect that Mr Lauder was at Prestonkirk, where he preached on the second Sunday of the communion.

"25 April 1679.—The minister gave an old Act of the session, 1647, that none should lie in the church-yard talking idly, or lie sleeping befor or betwixt sermons."

"19 May 1703.—Rules for the management of the school:—

"1st. The school must be conveinit at seven in the morning, and dismissed at five o'clock in afternoon.

"2nd. The master must pray with his scholars morning and evening, when he convenes the school, and dismisses.

"3rd. He must cause his scholars get the catechism exactly and distinctly by heart, and hear them repeat the same on the Saturday forenoon.

"4th. He must gather his scholars on the Sabbath morning before sermon, and pray with them, and then take them to the church with him, when, after he hath sung a psalm, the catechism must be repeated by two of them—one asking and the other answering.

"5th. He must enjoin such as can write to write the sermon, and on Monday morning cause his scholars give an account of what they mind theirof, and subjoin some pious exhortations and advices to them.

"6th. He must punish severely any vice that any of them may be guilty of, such as banning, swearing, lying, fighting, and the like.

"7th. He must discharge them to play too near the water, or within the churchyard.

"8th. He must not leave the school but on a necessary occasion, and then he must acquaint the minister.

"9th. He must not grant the vacancie without acquainting the session, and they are to judge when and how long; and then some of the scholars are to give evidence of their proficiency in their learning.

"10th. Censors must be appointed for the observation of the manners of the rest, and there must be examination once every week.

"11th. Those that learn Latin must be accustomed to speak it."

This in Scotland—in the hamlet on the banks of the Tyne. And now for the Queen of the South—Dumfries, on the banks of the Nith.

"June 1724.—The council were fortunate enough to secure the services, as a rector, of the Rev. Robert Trotter, A.M., who by his learning threw a bright lustre over the schools. On his induction he had to

subscribe twenty conditions, some of which were in effect as follows:—During the summer half-year, beginning on the 1st of April, the teacher, under-teacher, and children, were to enter the school at seven o'clock each morning, and continue there till nine: the rest of the hours being from ten till twelve and two till six—forming altogether eight hours daily, except on Saturdays, when the school was closed at noon. In winter the morning classes were omitted—the course of study remaining in other respects the same. After such lengthened hours during the week, the children might have been permitted to remain away from drill and out of harness on the Lord's Day; but, no!—it was anything save a day of rest to them. Rule number four required that the teacher, his usher and the pupils, should be present at the school each Sabbath morning by nine o'clock, at the ringing of the steeple bells repair to the church, the master going before, his assistant bringing up the rear; that they should return to the school again at one o'clock, proceed to the church again, go back to the school after worship, and there be catechised on the lectures or sermons they had listened to; and then, supplementary to all this, two scholars were selected each Sabbath to repeat or read the Larger or Shorter Catechism in the church, in the intermission, to such of the congregation as chose to remain. In accordance with the seventh rule, the under-teacher was enjoined to put fresh rushes on the floor once a-month, 'for preventing the spoiling of the children's cloaths.' We learn from other regulations that on Candlemas Day literal candles, as well as other gifts, were brought as offerings by the children

to their teachers; and that the Latin scholars were required in their converse with each other to speak exclusively in that tongue."—*McDowell's History of Dumfries.*

It may interest to read along with the above what follows, from the statutes of the great school of Saint Paul's, London, founded about the beginning of the sixteenth century—

"The children shall come into the school at seven of the clock, both winter and summer, and tarry there until eleven; and return against one of the clock, and depart at five. In the school no time in the year they shall use tallow candle at the expense of their friends. Also I will that they bring no meat and drink, nor bottle, nor use in the school no breakfasts nor drinkings in the time of learning, in no wise. I will they use no cock-fightings, nor riding about of victory, nor disputing at Saint Bartholomew, which is but foolish babbling and loss of time." There is a protest against modern Latinity in the following—"All barbarity, all corruption, all Latin speech adulterate, which ignorant blind fools brought into this world, and with the same hath destained and poisoned the old Latin speech and the veray Roman tongue which in the time of Sallust and Virgil was used—I say that filthiness and all such abusion which the later blind world brought in, which more rather may be called bliterature than literature, I utterly banish and exclude out of this school."—*Dibbin's Biblomania, i.*, 15.

William Murray, schoolmaster in Whitekirk for forty years previous to 1809, was a lexicographer. The school-books of that day would be curious. Here are

a few definitions from his book. We may explain that the words are said to be "the same in sound, but different in signification."

Able, powerful
Abel, a man's name
A bell, a thing to ring upon
Appeach, to accuse
A peach, sort of fruit
Beach, the shore
Beech, the beech tree
Bitch, a she animal
Baird, a proper name
Beard, a man's beard
Bared, made naked
Celery, a garden herb
Salary, a thing to live upon
Cock's-comb, on a cock's head
Coxcomb, a vain fellow
Dial, to tell the hour
Deal, a board
Dale, a valley
Damn, an oath
Dam, to confine water
Dame, a lady
Dragon, a beast
Dragoon, a soldier
Envoy, a public minister
Envy, ill-will
Fillip, a jerk with the finger
Philip, a proper name
Flea, an insect
Flee, to run from
Gall, bitter substance
Gaul, a Frenchman
Harry, a proper name
Hairy, much hair
Airy, much wind
Hogg, a proper name
Hogg, a swine or beast
Itch, a disease
Hitch, to move
Imposture, trick
Impostor, the tricker
Laird, Scotch landlord
Lard, swine's fat
Lees, dregs of anything
Lease, of a farm
Leese, to lose anything
Noise, outcry
Nose, part of the face
Peter, a man's name
Petre, saltpetre
Papa, father
Papaw, a plant
Queen, on the throne
Quean, a base, dirty woman
Soul, a person's soul
Sole, the sole of the foot
Sole, a fish

As to cock-fighting, the following from the "Life of Tytler," the historian, is curious:—"Drinking tea at Woodhouselee one night, we waited for some time for Mr Mackenzie's appearance. He came in at last, heated and excited. 'What a glorious evening we

have had!' We thought he spoke of the weather, which was beautiful; but he went on to detail the intense enjoyment he had had in a cock-fight. Mrs Mackenzie listened some time in silence: then looking up in his face, in her gentle voice she exclaimed—'Oh, Harry! Harry! your feeling is all on paper!'"

A few years earlier a main was fought in the kitchen of the Assembly Rooms between the counties of Lanark and Haddington, of which there is a vivid picture in Kay's Portraits.

At the cock-fights in schools, the dead or defunct birds became the property of the schoolmaster. These, no doubt, were given to the schoolmaster at Tyninghame, along with "the women's penaltie for fornication," for "his better help." These sin penalties were, as a general practice, applied to secular purposes—not given to the *godly poor*. The minister of Applecross, in Ross-shire, in his account of his parish, 1790, states that this was the practice in that parish.

"The schoolmaster's income is composed of 200 merks, with payments from the scholars of 1s. 6d. each for English, and 2s. 6d. for Latin, and the cock-fight dues, which are equal to one quarter's payment for each scholar."—*Domestic Annals*, vol. iii., p. 269.

"The Dumfries town council made the following arrangements for the observance of Fastern's Eve:—'That at Fastern's Eve, upon the day appointed for the cocks fighting in the schoolhouse, the under-teacher cause keep the door, and exact no more than twelve pennies Scots for each scholar to bring in a cock to fight in the schoolhouse; and that none be suffered to enter that day to the schoolhouse but the scholars,

except gentlemen and persons of note, from whom nothing is to be demanded; and what money is given by the scholars to be paid to the teacher or under-teacher for his trouble; and that no scholar, unless he please, shall furnish cocks, and that he have admission by paying two shillings.'"—*McDowell's Dumfries.*

There are those still living who were present at a cock-fight on a Sunday in a large room—shutters closed, lighted candles—in the residence of a country gentleman, the descendant of one who won *his* spurs in India: this also in Haddingtonshire. The practice of shoeing the poor birds with steel spurs was not unknown there and then.

A benevolent lady left a sum of money, the interest of which was to be paid to the preacher of an annual sermon against cruelty to animals. The great orator, Dr Chalmers, on one occasion preached that sermon in the Tron Church, Edinburgh. His description of the excitement of a fox-hunt is a piece of word-painting which forces the conclusion that it is by an eye-witness. "As regairds cock-fechtin'," said a pawky divine in Dundee, "at certain seasons they'll fecht whether ye will or no!" The phrase to "die game," and such like, are evidently from this practice.

Kay's picture of the match between Lanark and Haddington lies before us, and is a curious light upon the time which is not far behind us. Underneath is the couplet—

> "Thus we poor *cocks* excite our skill and bravery,
> For idle *gulls* and *kites* that trade in knavery."

Among the spectators are Sir James Baird of Newbythe; William Hamilton, Esq., of Wishaw, afterwards

Lord Belhaven; M'Leod of Drimnin. In allusion to this contest Kay adds—"It cannot but appear surprising that noblemen and gentlemen, who upon any other occasion will hardly show the smallest degree of condescension to their inferiors, will, in the prosecution of this barbarous amusement, demean themselves so far as to associate with the very lowest characters in society"

We pass from this subject with one more extract. William Machrie, a fencing-master in Edinburgh, published an essay upon "The Royal Recreation and Art of Cocking." This book is still considered curious. At the sale of the Laing Library in 1879, it brought £2 12s. It is dedicated to the nobility and gentry, who are informed—"The sport of cocking is improved to a great height: 'tis as much an art as managing of horses for races or for the field of battle; and though it has been in vogue all over Europe, yet it was never esteemed nor practised but by the nobility and gentry. It was kept up only by people of rank, and never sunk down to the ranks of the commonality, where the art of managing this fierce and warlike bird had been either lost or slighted." And here is the finale—"I am not ashamed to declare to the world that I have a special veneration and esteem for those gentlemen within and about this city who have entered into a society for propagating and establishing the royal recreation of cocking; in order to which they have erected a cock-pit in the Links of Leith: and I earnestly wish that their generous and laudable example may be imitated to that degree, that village may be engaged against village, city against city, kingdom

against kingdom—nay, the father against the son, until all the wars in Europe, wherein so much blood is spilt, be turned into that of the innocent pastime of cocking." But this is long ago, and we have changed all that, indeed! "Si monumentum quaeris circumspice."

And now to end for the present. There are countless matters which are barely touched upon—side lights of which there is only a glimmer—in this little volume. The advice to keep back what has been in the mind of the writer for a long, long period, has been faithfully acted upon. To paint the living manners as they rise is a charm: to attempt, however unsuccessfully, to call back the dead past, and give it voice once more, is not labour for nought and in vain.

Records of the Session of Tyninghame.

1615.

14 *May* 1615.—The qlk Janet Shortus, servitrix to Mr Alexander Knowis, summonit, bit compeirit not. Item: Janet Shortus, spous to Patrick Bennet, in Tyninghame, sclanderer of the said Janet Shortus, servitrix to Mr Alexander Knowis, summonit, compeirit not; being callit, ordains them bothe to be summonit to compeir the nixt day. Item: William Gaitgude, sclanderer of Janet Utterson, callit on, compeirit; and being accusit for calling Janet Utterson ane witch, confessit the same, and withal alledgit that the said Janet called him ane thief. Item: Janet Utterson callit on, compeirit; and accusit for calling William Gaitgude ane thief, at lenthe confessit. Baithe the said parteis removit and callit in severallie, the sessioune ordains the said William, being heavilie rebuikit, to mak publik satisfaction the nixt day befoir the congregation, and to pay ane merk; and the said Janet, heavilie rebuikit, was ordainit to do the lyk. Item: Ordains that if ever the said Janet be hard againe, if the play be motionat be hir, or if she mak

ane answeir again, she sall not be hard, and sall pay double unla; and ordains that if ane play be motionat against hir, she sall hold hir peace and come to the minister and complein. Item: Ordains Thomas Airthe, cautioner for Robert Lauder, to produce Robert Lauder his penalties peremptorlie this day aucht dayes, utherways the said Thomas suld be enforcit to pay it him self. The said Thomas promeisit to bring it.

Nota.—That in all the gatherings or collects to the pure thair is the price of ane pint of aile given to the belman everie Sunday. That collect, whilk is written and set doune in the sessioune buiks, because of the painis qlk the clerk of the kirkmen taks in going thryce about the toune, and ainis efternoon: this custom in giving sae muckle to the belman has been usit of ald in this pariche.

The quilk day the twa Janet Shortusys severallie callit, compeirit, and accusit of sclandering utheris, were bothe convict; and being vehementlie rebuikit, the sessioune ordainis them to satisfie publiklie nixt Sabbothe, seing their sclander was publik, and ilk ane of them to pay ane merk. The qlk day Johne Foster and Johne Bog satisfeit publiklie for yr not coming to the examinatioune and communion.

May 28.—Collect, 4s., qlk was given to ane crepill. Item: The said day gathered at the kirk door, to give ane physician—viz., George Adamson, in Dunbar—for curing Agnes Tailzeour, in Peffersyd, 40s., qrof 28s. given to the pottingar, and the rest to the said Agnes Tailzeour, dauchter to Marion Peacock, in Peffersyde.

June 4.—Lent to Andrew Johnson, belman, 5s.

June 11.—The minister in Saint Andrews. The schoolmaister red in the kirk to the pepill.

June 25.—Ordainis everie elder to go his day aboot through the toune, to see quha is absent fra ye kirk in tyme of preiching; and the Laird and Ladie Bass to be desyrit to caus the officer to go with them, and poynd the absents.

July 16.—Compeirit William Jacksonne, William Huhitson, and Henri Shortus, and compleinit upon Janet Shortus for sclandering him for steiling ane clok out of Hadingtoune: ordains Janet to be summonit to the nixt day.

July 23.—James Neilsonne reportit that William Jakson had agreeit with Janet Shortus and hir dochter. The sessioune, in regaird that the sclander was privat, and was not publik, thocht it was not a thing perteining to them, and therfor was contentit.

July 30.—The qlk day the bands of mariadge betwixt Johne Auchmutie, Laird of Skugall, and Isobel Setoune, dauchter to Sir William Seatoune, in Hadintoune, was proclaimit in the Kirk of Tyninhame, according to the ordinance of the presbiterie.

Ye first of August ane sermon for ye king's majestie's delyverance fra Gowraye's conspiracie at Saint Johnstoun.

August 6.—The sessioune halden: James Knowes and Thomas Skougall, in Tyninghame, compeirit; and being severallie accusit for leiding hame of lint on the Sabbothe day fra the Loche, answeirit that it was in the evening, at the sone going to. Thomas Skugall confessit his falt; but James Knowis was somequhat obstinat before the sessioune, affirming

his falt to be small or nain. Thomas Skugall being rebuikit, was ordainit to satisfie the kirk the nixt Sabbothe as ane Sabbothe-breaker, conform to the Act abousheit; and ordains James Knowis to compeir befoir the presbiterie on Thursday nixt for his obstinacie befoir the minister and elders.

August 13.—The minister, some of the elders and the officer to go with him to the harbour when the boats cam in, to arrest the herring and the geir if any should come in on the Sabbothe; quilk they did, and poindit some.

September 11.—The Laird of Skugall and strangers with him in the kirk.

October 18.—The quilk day some of this pairishe, players at the football in Spott, wha past up in time of the efternoon sermon out of Tyninghame, and played efter the efternoon sermon, being callit on, compeirit; being accusit, confessit thair falt, and affirmit and also protestit that if they had knawn it to have given offence to the minister and elderis, they suld nocht have gaine thither; to whom it was answeirit that they offendit God in sae doing. Being earnestlie rebuikit, they promeisit amendment. The session, seing them verie penitent, considering utherwayes that they resort to the kirk at uther tymes, and inactit themselfs to pay double penaltie, and to satisfie publiklie if they did the lyk in time coming, they were demitted; utherways the minister wad have sent them to Spott to satisfie thare.

October 25.—The quilk day Marin Hogg, spouse to Johne Crawford, smythe in Tyninghame, and Marin Shortus, spouse to Richard Scugal, in Tyninghame,

sclanderers of uthers, and calling uthers common thiefs, on the hie-gaitt, being callit on, compeirit—being befoir summonit. Marin Hog, accusit heirof by calling hir neichbour ane theif, and hir mither ane witch, maist maliciouslie, she denyit: also ordains them baithe, being vehementlie rebuikit, to bring in witnesses nixt day, wherein if boith or any of them failyeit, they suld be halden giltie. Item: Maister Johne regrattit that thair war sae mony railers in the toune, especiallie women, and that they troublit the sessioune sae aft: earnestlie desyrit that the civill magistrat wad concur in punishing of them, and that jogis micht be maid at the kirk door, qurin the delinquents micht be put.

November 12.—The quilk day Maister Johne spak the elderis anent the schule, earnestlie desyring them that had bairns to send them, seing the harvest was past, and the corns all in, during quilk time some abstractit thair bairns, to the great damage and skaithe of Archibald Wilson, schoolmaister. The said elderis promeisit, wha had bairns, to send them, and suld move uthers to do the lyke.

November 19.—Being ane of the days of thanksgiving for the gude harvest appointit be the last Provincial Assemblie at Edinburgh. The quilk day, the session keipit ordains William Gaitgude, in Tyningham, and his wyfe; James Anderson and Thomas Wilsonne thair, to be summonit for prophaining the Sabbothe by covering thair stackis.

November 22.—The quilk day James Anderson, foderman to ye Ladie Bass, and Thomas Wilsonne, callit on, compeirit; and being accusit, ordains them

to pay ye penalties of Sabbothe-breakers, and to mak publik satisfactioune befoir the congregatioun nixt Sunday, and to pay twa shillins for their not compeirances the last day.

November 30.—William Gaitguid satisfeit his wyff sick.

1616.

Januar 7.—The minister being in Saint Andrews, nae preachin, but readin.

Januar 14.—The quilk day ane bairn baptized to Robert Lauder, portioner, of Tyninghame—ane sone, lawful named Robert Lauder. Witnesses: Mr Patrick Hepburne, of Smetoune; Mr Alexander Knowis, in Tyninghame; George Wachope, in Gleghornie; and Robert Jacksonne, of Eister Lochhouses, and William Dalwell.

Januar 21.—Johne White receivit to be belman. The sessioune conveinit, ordainis the gysaris at Yule being callit. Alexander Jaksone, Patrick Bassindean, Patrick Prestoune, James Forbes, and Jonnett Bennet, Marin Sheries, Marin Nisbet, callit on, all compeirit, except Alexander Jaksone, quha was not at hame, and Patrick Prestoune, and being accusit for thair superstitious doings and abominations, confessit thair falt, and said they knew not it would have so offended the minister and elders, and that they did it over rashlie. As for the women forsaid, they confessit that they did gang to some houses in the toune to see the gysing, but that they were not gysars themselves, for they did not put on men's clothing, and the sessioune

was misinformit concernin them. The persons forsaid removed, the minister and elders consulting quhat kind of satisfaction suld be injoinit to the men, thocht guid to seek the advyce of the presbiterie thairanent, and desirit the minister to report thair answer to the next sessioune; and as for the women—they were heavilie rebuikit be the minister and elders, and they promeisit never to do the lyk, and shew signs of repentance for going to see the gysing.

Februarie 11.—Robert Whyte, in Tyninghame, was delatit to the sessioun for prophaning the Sabbathe day by threshing. Ordains him to be summonit to the nixt day.

Februarie 25.—Maister Johne reported the presbiterie's advys anent the gysars, quilk was to take thair promeis of amendment in tyme coming, and mak the said delinquents to find caution under the pain of twentie lib.—everie ane of them—that if ever they did the lyk, they suld ilka ane pay 26 libs., and suld satisfie publiklie in linnen claiths, and suld underlie uther censures of the Kirk accustomed to be inflicted upon sik transgressors; and appointit intimation heirof to be maid to the pepill, that if any of them did fall in the lyke they suld maist seveirlie be punishit, seing it was ane notabil falt; and also, Maister Johne shew to the elders that unless the said persons had been young and fulish lads, they wad have been seveirlie censurit. The said delinquents callit on compeirit, and war ordainit as said is, and being maist vehementlie rebuikit be the minister, humblie confessit thair oversight, and shew outward signs of repentance, and protested that they cam but to twa or

three obscure houses in the toune. Thay fand caution under the penalties forsaid—to wit, James Neilson and Robert Valance, quha inactit themselfs for the men afoirsaid. Item: Intimation maid to the pepill anent guysing the nixt day, that if any suld practeis it they suld be seveirlie—and that justlie—censurit and puneisht. This was done that nain suld pretend ignorance, but abhor sik abominations and superstitions. The quilk day George Richeson, servitor to William Wolf, callit on, compeirit, and accusit for prophaining the Lord's day, by carrying ane laid: answeirit that his maister, William Wolf, kend aboot it, and allowit it; utherways, if they had not consentit heirto, he suld not have transgressed. To quhom the minister answeirit, that he suld raither have obeyed God nor man. Being removit; callit in againe, he was ordainit to mak publik satisfactioune the nixt Sabbath befoir the congregation, and his maisters to pay the penalties, and the said George's ane penalties also.

Mairch 17.—Issobel Nepier, in the parische of Prestonkirk, compeirit, and stoppit the proclamation of the bands of mariadge betwixt Johne Gilpatrik and Magdalen Grandsheir, the said Johne Gilpatrik being also present. The said Isobell being demandit why she desirit the said bands to be impedit, she answeirit that he had maid hir ane promeis of mariadge oft before, for she did beir ane bairne to him. The said Johne denyit that he maid hir ane promeis. The parteis removit, the elders, unacquainted with the lyk case befoir, thocht guid to refer it to the presbiterie; theirfor, *apud acta*, ordainit the said pairteis to compeir

befoir the presbiterie the nixt day, querunto baith the parteis consentit.

Mairch 31.—Given to the belman for carrying ane puir cripple man off the toune, 6 lib.

The pepill on the suthe syde of Tyne water, with the Knowes Miln, war ordained to come to the examinatioun againe efternoone, qlk they did; and the Sabboth day preceeding, the pepill in the parische that were not as yet comit to the examination, to come peremptorlie the nixt Sabbothe day at efernoone.

April 14.—The qlk day intimation maid to the pepill to come to the communion the next Sabbothe day.

April 21.—The qlk day the sacrament of the Lord's Supper celebrat. Given among the puir in the parische be the session, 3 lib. 7s.

April 28.—The sessioun appoints the non-communicants to be tryit and summonit. Item: The said day Johne Airthe, sone to Thomas Airth, in Tyninghame, and Jonet, servatrix to ye said Thomas Airthe, being suspect of fornication; and being wairnt, lawfullie callit on, compeirit—first ye said Jonet; and accusit of fornication, confessit hir falt with the said Johne Airthe. Johne Airthe also callit, compeirit; and accusit of fornication with ye said Jonet Watsone, confessit ye same. Being rebuikit heavilie—having fallen in ane elderi's houss, being also Syster bairnis—being earnestlie exhortit to repentance, and efter many exhortations usit to them severallie be ye minister, they war ordainit to satisfie according to ye order—to wit, thre Sabbothes, several on ye pillar, and to pay according to ye Act abousheit; and ye said Jonet begins

ye nixt day. Item: Ordainis the saids pairteis to separat *prima quoque tempore.* Thomas Airthe promeisit to remove ye said Jonet out of his hous this day, qlk he did.

May 12.—Jhone Gilpatrike and Magdalen Grandcheir, thair bands of mariadge proclaimit the third time—the 40 dayis being expyrit qlk was given to Issobell Nepier to purseu him befor ye commissaris at Edinburgh, quhen they compeirit befor ye presbiterie. Item: Maister Jhone heavilie compleinit yt ye last Lord's Day the Sabbothe was prophainit be sundrie pepill, as he was informit, by yoking thair cairts about 10 or 11 houris at evene, and led wair fra the see, to ye dishonour of God and evill example of utheris. For redress heirof in tyme coming, it is ordainit be the said Maister Jhone and elderis present, that quhaevir sall yok to leid wair on ye Sabbothe befor ane hour efter midnight, or until 12 houris at even be past, sall make publik satisfaction in the kirk, and pay 20s. *toties quoties;* and also ordains publik intimation heirof to be maid.

May 26.—The qlk day intimation was maid out of pulpite anent ye excommunication of Mr Peter Blondill, Frenscheman, servitor to ye Erle of Home, qlk was done in uther kirks also. Item: Intimation maid out of pulpite anent ane collection to ye peple in ye Pottar-raw of Edinburgh, to be gathered ye nixt Sabbothe day.

June 9.—The qlk day ye not-communicants callit, compeirit; and accusit for not communicating, confessit yr falt: heavilie rebuikit and earnestlie exhorted to repentance, ordains them to satisfie publiklie on

thair kneis before ye peple ye nixt Sabbothe, and to pay ye penaltie of fornicatoris. They promeisit in tyme coming nevir to abstaine. Jhone Foster was maist heavilie rebuikit, seeing he abstainit befor. He alledgit yt he was ignorant, and durst not come to ye examinations; to qm ye minister answeirit yt ane special caus of his ignorance was his seldom resorting to ye kirk. He promeisit amendment. Cirstaine Hog alledgit yt she was not at hame that day. Jhone Michelsone's wyf affirmit that she micht not come becaus of hir yong bairne. Item: This day Alexander Davidson seairchit ye towne, and delatit some persons absent fra ye kirk in tyme of preiching: ordains them to be summonit to compeir befor ye session ye nixt day.

June 16.—The persons—absents from the kirk—delatit ye last day, callit, compeirit; and accusit of absence fra ye kirk ye last day, answeirit yt they war not often absent. Ye saids persons removit and callit in againe: being rebuikit, promeisit amendment: being earnestlie exhortit be ye minister, wer demittit; and if it happenit yt they were found absent againe, they suld satisfie publiklie, and pay double penaltie—qrto they agreit.

June 23.—Marin Skile, in Tyninghame, compleinit upon Betriche Nysbett thair, that the last Sabbothe at efternoone, quhen ye said Marin was in the kirk hearing Godis Word, naebodie being in hir hous, the said Bitriche did come to hir hous, and did steal and take away ane sheete, qlk was gotten the day therefter in hir house—also ane paire of sheets and some uther claiths; and therfor desyrit the session to examine

hir, and bring hir to ane confession. The said Bitriche being sumonit, callit on, compeirit; and examined anent the said mater, confessit yt she was absent fra ye kirk, bot altogedder denyit that she steald any claithis fra the said Marin. As for the sheet qlk was fund in hir hous, she affirmit that she coft it fra ane pure woman, and did give 6s. for it. The minister and elderis earnestlie desyrit hir to confess, shawing to hir that if she wald come to ane confession, seing thair was many appearances that she had taken the said claithes, that great skaithe wald come to hir, hir conscience wald accuse hir if she were giltie, she wald be callit to ye kirk, and accusit be the said Marin as ane theife, and banishit ye towne for ever. Notwithstanding, she constantly denyit. The minister and elderis, heavilie rebuiking hir for hir absence fra ye kirk yt day, referis hir to ye civil magistrat, to be farder tryit. Some of ye elderis reportit that this day, in tyme of preiching, the said Bitriche Nisbet was gathering powis and lobsteris at Skugall sea. The said Betriche heirof accusit, confessit the same, qrupon she was injoynit to make publik satisfaction to the kirk, and to pay ane penaltie, bothe for ye said falt and for hir former absence. As to publik satisfaction, she was qtent to make it, bot refusit to pay any penaltie in regard of hir great povertie. The said Betriche also delatit some persons quha wer at ye sea at the same tyme, gathering besyd hir—to wite, Alexander Ker and James Cuninghame, in Peffersyd. Ordains them to be summonit to ye nixt day.

July 9.—Ordains James Cunninghame and Alexander Ker, in Peffersyd, to be summonit befor ye

presbiterie because they did not produce thair penaltie for thair Sabbothe-breaking, as they wer injoynit; for the qlk Maister Jhone wald not accept of thair satisfaction untill ye penaltie was laid downe first.

July 21.—No preiching, ye minister being in Spot; quha preichit thair be injoynment be ye presbiterie.

July 28.—The said day ye minister and elderis qveinit. Compeirit Patrik Thomson, greive to ye Ladie Bass, and compleinit on Alison Fowler, spous to George Key, gardiner in Tyninghame, that she had slanderit him, and callit him commone theif, and yt he had stellin claithis and naperie fra the ladie. The said Alison being summonit, callit on, compeirit; and being accusit, answeirit yt it was of veritie he did ye same, and yt she wald not go fra ye words she had spokin, and yt she wald prove ye same befor ane judge civil. The said Patrik answeirit yt he was maist heartilie content that it suld be tryit to ye uttermost, aither befor ye kirk or court, for he protestit yt he was innocent, as it was lyklie, being thocht to be ane honest man. The persons forsaid being removit, ye minister and elderis, qsidering yt ye said Alison baid be ye slander, and offered hirself to prove ye same befor ye court (the said mater being a criminal caus, and not pertaining to ye discipline of ye kirk), referis ye said mater to ye court of civil judge, ordinar, qrunto baithe ye pairteis qsentit, and promeisit yt at ye nixt court it suld be handlit.

August 4.—The said day intimation maid to ye peple to resort to ye kirk ye morn, being ye fyrst of August, to give thanks to God for ye preservation of ye Kingis Majestie, qlk they did. The said day ye

session haldin. Robert Jakson, of Eister Lochouss, being demandit quhy he was absent thre or four session days bygaine, he excused himself. Ordains Jas. Kirkwood, William Browne, in Skugall; Thomas Craig, in Peffersyd; and Patrik Tempill, in Belpotis, to be spokin for not keiping ye session sa weill as neid were.

August 18.—Alexander Jakson and William Aicheson, yonger, being summonit, callit on, compeirit; and accusit for playing at ye nyneholis befor ye efternoone sermon ye last Lordis Day, they answerit yt they playit bot little, and being fund falt with, they left off; confessit yr falt, and promeisit never to do ye lyk in tyme coming. Ordains yt if ever they be fund playing againe at any tyme forbidden, they sall mak publik satisfaction, and pay ane penaltie. Item: Ye said day compeirit Patrick Traill, tasker in Tyninghame, and compleinit on Alisone Trottar that becaus he tuik ane bonnet fra hir sone for peis qlk he had gatherit (ye said Patrik being keiper of ye peis), she came to him and slanderit him, in presence of some peple, be calling him knaif and theif. The said Alisone callit on, and accusit, answeirit yt she was in ane great rage and anger for missing her sone; and yt also he callit hir witch carling. The said pairteis being demandit if they had witness to prove ye same, answeirit yt Michael Nicolsone and his man wer present, unto quhais testification baithe of ye pairteis referrit themselffs againe ye nixt day, and thairfor wer ordainit to be wairnit to depone as they hard and saw. Maister Jhone desyrit ye elderis to take cair that ye peple micht come to ye kirk, being now harvest, becaus

thair wer mony absent, and especiallie women. This the elderis promeisit to tak care of to powar.

September 22.—Elspethe Neilsone callit on, compeirit; and accusit for byding fra ye kirk, answeirit that she was to come, and yt she did follow ye said George Shortus to ye kirk, and yt she was seldome absent, and promeisit amendment in tyme coming.

October 6.—Compleinit Patrik Thomson upon Jhone Fergisone, yt befor noon, immediately efter ye first sermon, quhen he was going over ye kirk style, ye said Jhone revylit and miscallit him, by calling him knaif befor some peple; qrfor ye elderis ordainis him to be summonit to ye nixt day.

October 13.—Na efternoone sermon, ye minister being in Witinghame; quha preichit thair upon occasions.

October 20.—James Dewar callit on, compeirit; and accusit for prophaining ye Sabbothe by threshing, answeirit yt he did thresh bot a verie short space—twa or thre singlis—in his necessitie: confessit his falt, and, being heavilie rebuikit, ordainis him to satisfie ye Kirk according to ye order, and to satisfie in ye penaltie; and ye session promeisit to handill so mickle ye mare gentillie becaus he confessit his oversight humbly, and did compeir willinglie at ye first wairning, and pled ye thruthe: he offerit himself altogedder to ye will of ye session. The said day Maister Jhone shew to ye elderis and some utheris present that Mr Alexander Knowis and he wer on Fryday last with ye Laird of Wauchton and Mr Edward Hepburne, minister at Prestonkirk, with otheris, visiting the gaits betwixt ye heid of Pencraik and Hed-

derwick-burne; and that they had appointit the gaitt betwixt ye west syd of ye heid of Pencraik to ye standing-staine to be repairit be the parisches of Tyninghame and Quhitkirk; and that the said gaitt was to be devydid betwixt them and us; and shew to them yt it was maist meit yt everie twa husband-lands of ye parische suld furnish out ane man to ye said effect, and to have them in readiness within a short tyme; utherwayis that ye iustices of peace wald charge them with ye king's letters, seing they had full powar.

October 27.—John Fergisone callit, compeirit, and Patrik Thomsone also—ye said Patrik affirming that Jhone Fergisone had callit him knaif and theif. Jhone Fergisone answeirit that he had callet him knaif first, qlk Patrik Thomsone denyit, affirming yt Patrik Thomsone had done him wrong yt day in pinding his hors, being onlie grazing on ye stubble; and also denyit yt he callet him knaife. The session qsidering the said mater, efter many questionis and answeiris maid to baithe the saidis pairteis—qsidering them bothe utherwayis to be honest men and diligent heiraris of the Word, and that they behavit themselfis humblie befor the session; qsidering, also, that thair flyting was not hard be many (for few of ye peple going fra ye kirk tuik heid), thocht gude to agre them presentlie, qrunto baithe the saidis personis at lenthe agreit—the said Jhone first be taking ye said Patrik be ye hand, and he him in lyk maner.

The said day, also, Maister Jhone shew to ye elderis that, according to the practice of uther kirks, he was to give up the naimis of the pure within the parische that wer to tak badgis—as naimlie, Jhone Hude and

Adam Richeson, creple—againe the first Tysday of November nixt, to ye justices of peace, and that they behovit to resolve about ye form of ye badgis; to ye qlk it was answeirit be some of ye elderis that ye Ladie suld be advertisit in that mater, and if she culd not be advertisit (in respect she was in Fyfe) befor ye said day, that it suld be according to ye fashion of uther badgis, and ye naim of the parische suld be written thairon. The said day Johne Quhyt, belman, reportit that he had receivit 8s., being ane pairt of Margaret Sinclairis penaltie (for she came to him with it, and desyrit him to present it befor ye session), and desyrit yt ye minister and elderis suld let him keip it, becaus of his povertie, qrunto they qsentit.

November 17.—Item: Ye fourteine day of November, being Thursday, compeirit Agnes Bryson, some tyme servitrix to Jhone Auchmutie of Skugall, befor ye presbiterie of Dunbar, as she was injoynit be Maister Jhone, because she was dwelling in Aldhame befor—ye peple of qlk bounds for some yeiris befor war in use to resort to ye Quhyt Kirk—and confess hir gilt of fornification in Skugall; qrupon the presbiterie, upon hir confession, ordainis hir to compeir befor ye session of Tyninghame, and thair to satisfie ye Kirk, according to ye order, qlk she promeisit to do. The minister summonit the said Agnes to compeir befor ye presbiterie, to ye end it micht be knawin in qlk of ye kirks she suld mak satisfaction, seing Aldhame was ane parishe by itself, not plantit be ane minister thair since the Reformation of religion; yet seing ye woman deponit yt she committit yt offence in Tynninghame parische—in Skugall, viz.—ye pres-

biterie ordainit hir to satisfie thair. Intimation maid to ye peple to provyd something againe ye nixt day to ye peple in Couppar of Fyfe, quha wer gretlie endamadgit by fyre.

November 24.—The said day ane thanksgiving for the gude harvest, and for ye maist seasonable wether bygain, qlk thanksgiving was appointit be ye last General Assemblie at Edinburgh.

December 29.—Maister Jhone declairit yt he had given 3 lib. to ye bursaris in ye new colledge in Saint Androis, according to ye ordinance of ye Provincial Assemblie last halden at Edinburgh, qlk was to be given yeirlie. As also 3 lib. to ye peple in Coupper of Fyfe, and 6s. for badgis. Item: Ye minister declairit yt he had given 40s. of ye said 3 lib. to ye bursaris out of his awn purs and proper monayis, becaus he was lothe to take any of the penalties for ye pure of ye parische, in regard of thair povertie at that tyme. Maister Jhone also demandit ye elderis if they knew anything to be takin order within the parische. They answerit they knew nothing, bot they suld try out to yr powar. Item: Ye minister earnestlie exhortit them to be faithful in yr calling, and to mark sik as behavit themselfs disorderlie.

1617.

January 12.—No preiching, the minister being at Saint Androis about ye better provision of ye kirk of Tyninghame.

February 9.—The minister and elderis qveinit befor

ye sermon at nyne houris, compeirit George Chalmeris, servitor to ye Laird of Skugall, being callit on for fornication, comittit with Agnes Brysone; confessit his oversight, being accusit, and said yt he was readdie to satisfie ye kirk maist willinglie, desyring in ye meinetyme that he micht sit bot ane Sunday on ye pillar, for qlk caus he suld give ye greater penaltie to ye pure. The minister was verie lothe to grant heirunto, seing he affirmit yt he nevir did it to any except to ane man befor; and yt it was ane evill preparative, seing uthers micht desire ye lyk: yit, being informit of ye great necessitie of many pure in ye parische, and seing ye said George verie penitent in all appearance, ye elderis all quha were present qsenting heirto, was enforcit to resaive him that day; and ordainit him presentlie to go to ye pillar, and presentlie to pay 3 lib.; and efter ye sermon resaivit, and payit befor his going to ye pillar ye said 3 lib.

March 2.—Intimation efter ye sermon be ye minister yt he wald begin ye examinations ye nixt Sabbothe at efternoone, and thairfor ordainit ye peple betwixt Mr Alexr. Knowis his hous and ye Water Wynd to prepare themselfs against ye nixt Sabbothe; and yt he wald go forward in examinations everie Sabbothe in order, till ye haill parische were examined. Item: Intimation maid out of pulpit be ye minister yt ye brethren of ye presbiterie had ordainit that quhasoevir within thair bounds wer to be maryit, and to have thair bands proclaimit according to order, that befor any proclamation of thair bandis of mariadge, baithe the personis or pairteis suld come to ye minister and elderis in session, and give up thair naimis thair befor

ye session, and also consigne sik ane pecuniall soume as sall be injoyned to them be the session; and ye said pecuniall soume to be delyverit to ye pairteis efter ye mariadge, in caise ye mariadge be perfyt within 40 dayes efter proclamation, if thair be not fornication befor mariadge; utherwayis, in ye said caises, and if ye mariadge be not perfyt, ye said pecuniall soume to remaine to ye use of ye pure, or to be imployit *ad pios usus*, at ye discretion of ye minister and elderis.

March 9.—The qlk day Richard Dunce and Robert Richesone, in Tyninghame, and George Ker, with Robert Hay, in Skugall, being summonit and callit on, compeirit, and accusit of breaking ye Sabbothe on ye last Lordis Day, by going to Skugall tymeouslie in the morning, and thair coft ane cow fra ye said Robert Hay, and brocht hir hame in tyme of preiching. They answeirit that they thocht to have come to ye kirk, bot ye cow brak fra them and ran away, and so the tyme was spent or they culd come. To qm it was answeirit that it was evill done to mak any merchandice on ye Sabbothe, and also to byd fra ye kirk was double wrong. Being rebuikit and exhortit to repentance be ye minister, they wer ordained to satisfie ye Kirk publiklie ye nixt Sabbothe, according to order, and pay ane penaltie of Sabbothe-breakers. Item: James Cunninghame and Alexander Ker, in Peffersyd, being summonit and callit on, compeirit; and accusit for setting thair netis the last Sabbotheday at efternoone, answeirit yt they thocht it to be leasome, seing they brocht in na fische to sell, bot onlie set thair netis. The minister at lenthe informit

them yt it was ane break of ye Sabbothe. Being heavilie rebuikit and earnestlie exhortit to repent, they confessit thair oversight, and were ordained to satisfie publicklie ye nixt Sabbothe, and to pay as Sabbothe-breakeris according.

March 16.—The qlk day, all ye elderis being present, compeirit James Knowis and Thomas Skugall, in Tyninghame, and compleinit upon Jonet Yorstone, spous to Thomas Lauder, that the said Jonet had affirmit the said James, or els ye said Thomas, had stollin hir hen, qlk she wantit. The said Jonet callit on, compeirit; and accusit heirof, answeirit yt she spak not so, bot that she said to them imediatelie efter she wantit hir hen that they had staine to hir some henis oft befor in thair yairds, and that apparentlie they had sa done with this hen, qlk she wantit; bot denyit that she callit them steallaris thairof. James Knowis affirmit ye qtrair, qlk she denyit. The minister and elderis qsidering the matter, seing thair was na witness to depone qt was among them, and seing they wer nichbouris, thocht gude to agre them thair presentlie: the said Jonet confessing befor them that they wer innocent, James Knowis and Thomas Skugall forgave hir; and so they went away gude friends. Item: Ye minister shew to ye elderis that he told ye presbiterie of them quha on ye night of Mairche drew swords and quhingeris, and raist ye peple of ye towne to red them and hold them sindrie, seing they notoriouslie brak ye Sabbothe as aften befor as that day came yeirlie about (sik tumultis was usuallie maid efter drinking); and that ye brethren of ye presbiterie had ordained the personis that

that day prophanit ye Sabbothe to compeir befor them in Dunbar on Thursday nixt, qrof some wer parishionaris of Dunbar and some of Tyninghame; and yt Mr James Home, minister of Dunbar, was ordainit to caus sumond them of Dunbar parische—viz., Robert Sinclair, son to Jhone Sinclair, in Dunbar, and Robert Yong, wricht in Belhaven; and Mr Jhone Lauder, minister of this parische, to caus sumond Jhone Airthe, son to Thomas Airthe, in Tyninghame. Jhone Quhyt was ordainit be ye session to sumond him to compeir at Dunbar Kirk againe Thursday nixt at 11 houris, and to remain thair qutill he suld be callit on.

March 23.—The qlk day, being the 23 of Mairch, the yeir of God 1617, as said is, ane bairn baptizit to Jhone Auchmutie, Laird of Skugall—ane dauchter, lawfull naimed Issobell. The said Jhone Auchmutie, of Skugall, being in England, the bairne was presented be Sir William Seton. Witnesses: Francis Stewart, husband to ye Ladie Perthe, the Lord of Lauderdaill, and the Maister of Fentoune.

March 30.—Alexander Patersone, accusit of keiping ane bairne unbaptizit in his hous, begotten in fornication be the Gudeman of North Berwick, yonger, answeirit that they wer presentlie to satisfie ye kirk of North Berwick, and wer to begin on Sunday nixt, and that ye bairne was to be baptizit on Sunday, or els on Tysday at ye fardest; for ye mother of ye bairne, being ye Laird of Skirlingis dauchter, was in his hous twa dayis or thre dayis syne, quha shew to him that they wer willing to satisfie, and that with all possible diligence the bairn was to be baptizit. The session

ordainis him to pass to ye minister of North Berwick efter Sunday or Tysday nixt, and bring ane testificat fra him and his session, of thair repentance and satisfaction at the least begune, as also of the baptism of ye bairne, or els they wald not suffer him to keip the bairne any longer in his hous, bot suld also caus him to pay ane penaltie, seing nather of the parents had satisfeit, nor yet begun to satisfie ye Kirk, nor yet was the bairne baptizit, qlk aucht to be done without long delay. The said Alexander promeisit that qlk was appointit be ye session with diligence.

March 27.—The peple in ye Knowis, Kirkland Hill, Knowis Miln, Belpots, came to ye examination at efternoone.

April 20.—Intimation maid to ye peple in Skugall and Peffersyd to come to ye examination upon Wednesday. Item: Intimation maid out of pulpite to ye peple to come everie Sabbath to Hallowmas to ye kirk at efternoone, to ye efternoone sermon.

May 4.—The said day the sacrament of ye Lordis Supper ministered. The sermonis weil keipit be the peple, bothe in ye morning befornoone and efternoone, praisit be God! Given to William Acheson for reiding and singing at ye communion, 12s.

May 11.—The said day intimation maid to ye peple out of pulpite to provyde something againe ye nixt Sabbothe, according to thair powar, for the relieving of Jhone Mure, in Dunbar, and some utheris, wha was takin be ye Turkis on the sea, and deteinit be them in prison, seing thair was ane collection to be maid throughout all ye kirks in the qtrie to this effect.

May 18.—Collect at ye kirk doore for relief of them

that wer takin be ye Turkis, 5 lib. 18s. 4d.; the speciallis, or richest of ye peple, being absent, quhas portionis were also to be socht fra them.

June 8.—The said day the session haldin efter ye efternoone sermon. Ane act was maid that quhasoever suld resaife any person giltie of fornication within thair hous without ane testimoniall fra ye minister of ye parische qrfra they came last, beiring that they had satisfeit ye Kirk quhair ye offence was comittit, that they suld pay sik ane penaltie qlk ye minister and elderis suld injoyne them, according to the gude and lovable custome of uther parisches; and siclyk if any within the parische suld resaife in thair houss any bairn or bairnis unbaptizit, suld pay ane penaltie in lyk maner: and therfor thinkis gude that intimation be maid heirof out of pulpite the nixt Sabbothe to ye peple, that nane pretend ignorance. Item: Marin Jhonstone delatit for not comunicating: being wairnit, callit on, compeirit; and Besse Gamel in lyk maner. Marin Jhonstone answeirit that hir bairnis wer lying sik of ye fever, and so could not come; confessit hir falt, and promeisit amendment in tyme coming. Besse Gamell answeirit yt she was ald and siklie, and came not therfor to ye examination, nor to ye comunion: being rebuikit, promeisit to amend, and to come to the kirk, to the heiring of ye Word, declairing hir sorrow. Ordainis them bothe to satisfie ye Kirk publiklie ye nixt Sabbothe befor ye pulpite, qn they suld be callit on be ye minister befor the pronuncing of ye blessing; qlk they promeisit to do.

June 15.—The said day, efter the efternoone sermon, ye minister and elderis qveinit. Elspethe Cud-

bert, Elspethe Quhytsone, Margt. Lacoit, and Elspethe Neilsone, callit on, compeirit; and accusit for breaking ye Sabbothe by spreading of muck, answeirit that thair pleuche was to yok tymouslie ye morn, and that it was a little befor ye sun setting, and that they thocht it a thing not altogedder unleasome. Being instructed be ye minister of yr falt—naimlie, of ye break of ye Sabbothe—and of ye wrathe of God anent Sabbothe-breakeris, at lenthe confessit yr offence, and submittit themselfs to any appointment of ye session. The session heirwith advisit: ye saids pairteis removit and callit in again, ordainis them to satisfie ye Kirk publiklie on yr kneis ye nixt Sabbothe, leist utheris suld do ye lyk; and also pay ane penaltie, according to ye order; and yit promeisit to mitigate ye pecuniall soume, according to yr humbill repentance, and ye signis thairof befor ye peple.

June 22.—Item: The said day the minister shew to the elderis present how that the last Sabbothe, about ye sun-setting, Jhone Airthe, sone to Thomas Airthe, in Tyninghame, had abusit Alexander Davieson and his man also in the said Alexander Davieson his hous, efter drinking, by sherning him, and therefter coming furthe by manacing to stryk him; and that he struik Robert Shortus, the said Alexander his man. The session ordainis the said Jhone Airthe to be sumonit to compeir ye nixt session day at efternoone. The towne searchit, and therfor ane gude auditor bothe befornoone and efternoone; and yrfor ordainis everie ane to search his day about.

June 29.—The said day the minister and elderis qveinit. Compeirit, Alexander Daviesone and Jhone

Airthe, callit on; and being demandit anent the mater abov written, referit themselfs baithe to ye witnesses. The pairteis removit, ye witnesses wer callit on—to wit, Jhone Nicolsone, in Dunbar; Robert Ewart, in Tyninghame; William Quhytsone, thair; and Js. Yong. They all compeirit, and wer earnestlie desyred to tell ye treuthe in that mater. Everie ane of them being severallie examined, all deponit severallie, and thair depositions agreit—to wit, that Jhone Airthe desyrit Alexander Daviesone to sell him aill. Alexander Daviesone said he wald not, becaus he saw thair was some appeirance of ane pley betwixt him and some of his companie. Thairfor Jhone Airthe rais up and said he suld put ane quhinger through baithe his cheikis, bot as yit drew not ane quhinger, for ye rest held him. Alexander Davieson, seing this, drew his quhinger first, appeirantlie to defend himself, qlk maid the said Jhone Airthe to be ye mair incensed against him, qrupon he drew his quhinger, and manacit ye said Alexander Daviesone, threatening to stryk him gif he had not beine deteinit. And therefter Alexander Davieson his man, Robert Shortus, striking the said Jhone Airthe, almaist dang him downe to ye ground, and Patrik Temple also, quha was redding. Also they deponit that befor ye said Jhone Airthe rais up to stryk ye said Alexander, that thair was bitter and many despytfull words uttered be theme baithe, becaus Jhone Airthe wald have had aill, and Alexander Davidson wald not sell it to him. The pairteis and witness also removit: the minister and elderis present, after long reasining, considering that it was the Kirkis pairt only to meddle with taking order for prophana-

tions of ye Sabbothe, and that the injurie done be any of them to uther did appertein to ye civil magistrat. The elderis thocht for the maist pairt that they suld baith satisfie the Kirk publiklie as Sabbothe-breakeris, albeit that Jhone Airthe his offence was far greater then Alexanderis was. Alexander Daviesone did draw his quhinger also, and so suld not be altogidder wytless. And that in the tyme of thair satisfaction the minister suld aggravat Jhone Airthis offence mair nor the uther to the pepill: and yrfor wer ordainit bothe to satisfie ye Kirk quhen they suld be requyrit, and to pay sik a penaltie as suld be injoyned to them —Maister Johne in the meinetyme promeising that he wald seik the advys of the presbiterie heiranent, quhidder Alexander Daviesone suld satisfie as a breaker of ye Sabbothe or not. Robert Shortus also, servitor to Alexander Daviesone, callit on, compeirit, and referit himself to ye deposition of ye witness abousheit; and deponit that Jhone Airthe had done him wrong—that he schot him to ye grund, and hurt his cheek a little, qlk thing the witness affirmit also to be treu. Patrik Tempill also, befor ye minister and elderis judged anything in the said mater, being callit on, compeirit not. Elderis absent—William Browne, James Kirkwood, Patrik Tempill.

July 20.—Maister Jhone desyrit ye elderis to caus ye pepill to resort better to ye kirk; and ordains Jhone Quhyt, clerk, to go to ye pepill beyond the water, especiallie in the twa Gaitsyds, and wairin them to resort better to ye kirk, in naim of ye minister and elderis—utherwayis, if they mended not, yt he wald summon them befor ye session; and ordainis Thomas

Craig to caus the pepill in Peffersyd resort mair frequentlie.

August 3.—Intimation maid to ye pepill out of pulpite to resort to ye kirk on Tysday nixt, being the first of August, to heir ane sermon, and to give thanks to God for the kingis majesteis preservation from Gowrie his conspiracie. The minister earnestlie exhortit them to come for the effect forsaid. The said day, also, Issobell Wood callit on, compeirit; and accusit for railinge and flyting with hir nichbour, Agnes Robesone, spous to Patrik Watson, in Tyninghame, shephird to Robert Lauder, confessit the same, bot in the meinetyme affirmed that ye said Agnes did in lyk maner to hir, and did cast stainis at hir. Thomas Neilsone and George Shortus, quha hard thair flyting, demandit heiranent. The pairteis being removit, affirmed yt they did bothe flyt and rail against uther, bot Isobell Wood was loudest and maist outragious, and did cast stainis at ye uther, and compell hir to leave ye gaite and pass into ane hous. The minister and elderis ordainis them bothe to satisfie ye Kirk publiklie on thair kneis befor the pulpite ye nixt Sabbothe befornoone, and pay ane penaltie, conform to ane Act anent flyting above-mentionat; and that Maister Jhone suld aggravate ye said Issobellis falt befor ye pepil, becaus it was greatest.

August 17.—The said day given to ane yong man out of ye box, callit David Tullois, quha offred himself to be school-master, 12s.; bot being not so weill qualifeit in literature as the parochin and Mr Jhone desyrit, he was demittit, being examined be ye minister anent his qualifications in ye Latine languadge.

September 14.—Intimation maid to ye peple this day out of pulpite befornoone to provyd something against ye support of Jhone Ogillvie, ane gentleman in Angus, recomendit be ye king his Majestie and the Councill and Bishop of Saint Androis, quha had his houss and movable geir brunt by ane sudden fyre.

September 28.—The said day intimation maid to ye pepill anent ye odious vyce of drukenness, according to ye Act of Parliament maid thairanent.

October 12.—The qlk day intimation maid of new anent ye excomunication of George Lawder and Marin Bassindeine, according to ye ordinance of ye presbiterie, qlk was also out of pulpite in rest of the kirkis of the presbiterie of Dunbar. The said day the minister and elderis at efternoone conveinit. Maister Jhone shew to ye elderis yt he had causit sumond Alexander Jakson, sone to Patrik Jakson, and Robert Shortus, servitor to Alexander Daviesone, for fechting upon ye last Sabbothe at nicht. Alexander callit on, compeirit; and demandit how he durst break the Sabbothe by fechting, answeirit that Robert Shortus had done him wrong, and foucht with him; to qm it was answeirit that he did ye said Robert the first wrong, and that he brak his heid, and that he wald not let him alone. The said Alexander answeirit yt he hurt him also. The minister heavilie rebuikit the said Alexander Jakson for his disolut behaviour. The said Robert Shortus callit on, compeirit not. Maister Jhone also shew to ye elderis that he had causit Jhone Quhyt cite the maisonis quha wer bigging the Ladyis hous to compeir befor ye session, becaus he hard that ye last Sabbothe at efternoone ye saidis maisonis wer

playing at ye golf, as he hard reportit, in tyme of preiching at efternoone, and some utheris with them. They being callit, compeirit; and being demandit quhy they had prophained the Sabbothe by playing at golf, and that notoriouslie in tyme of preiching, they answeirit severallie yt the preiching was ather done or neir endit befor they went to the lynkis out of ye towne. Being demandit quhy they came not to ye kirk, answeirit that they had some necessar occasions qlk drew them away, and that they resortit cairfullie since ye coming to this towne, thir many Sabbothis bygaine, to ye heiring of ye Word, bothe befornoone and efternoone; and confessit they had overseine themselfis and done amiss in not coming to ye kirk at that tyme. Altho they did not begin to play befor ye pepill came out of ye kirk, bot wer in the way qn they saw them come furthe—they lippening, indeid, yt ye preiching had beine endit befor yr going out of ye towne—promeisit by God his grace never to do the lyk. The forsaid personis removit. The session qsidering that they had confessit yr oversight, and that they wer cairfull heireris of ye Word in tyme bygaine, being indwellers in Edinburgh, and indeid during yr abode with us was gude examplis to many in our qgregation in heiring of ye Word, and behavit themselfis without offence to our knowledge, except in this particular. Being callit on, they wer rebuikit, and at lenthe be ye minister informit of yr oversight, qlk they confessit. They wer ordainit in tyme coming—during thair residence, at least, with us, and exhortit also qn they suld be in uther placis—not to use pastyme on the Sabbothe, and to qtinew

cairfullie in ye heiring of ye Word. They promeisit not to use any pastyme on ye Sabbothe againe, and to heir the Word everie Sabbothe, bothe befornoone and efternoone, as they had done except that day—qrin if they faillit againe, they were qtent to be censurit with all rigour to the uttermost.

October 19.—The Lairdis of Bass, Wauchtowne, and Skugall being present with uthers.

October 26.—Given to Andrew Stone, wricht, 22s., and 2s. to his man, for mending and repairing the stoole of repentance.

November 2.—Given to ane pure honest man, quha had ane sair hand, 6s.

November 30.—The said day Mr James Macqueine promeisit to enter to ye schoole ye morn, qlk he did —viz., the first of December.

December 7.—The bandis of mariadge betwixt Mr George Greir, minister at Hadingtoune, and Mary Lauder, sister to Robert Lauder, portionar of Tyninghame, proclaimit ye first tyme. The said Mr George qsignit according to order.

December 21.—The qlk day the bandis of mariadge betwixt Mr Greir and Mary Lauder proclaimed the third tyme, quha wer maryit in the kirk of Hadingtowne the same day.

1618.

January 18.—The said day Letters of Horning red at ye kirk doore by Archbald Wilson, messinger, that the parishoneris micht conveine, and stent themselfis, and make payment of the money qrin they suld be

stentit, within ten dayis, for getting of basings and lavoris for ministration of ye sacrament of baptisme, and of cupis, tablis, and table claithis for ye comunion, according to the Act of Parliament.

February 1.—The qlk day the parishoneris of Tyninghame—viz., Robert Lauder, portionar of Tyninghame, in naime and behalfe of the Richt Honorable Issobell Hepburne, Ladie Bas, and also for himself; James Kirkwood, in naime and behalfe of the Richt Honorable Jhone Auchmutie, of Skugall; Robert Jakson, of Eister Lochouss, for himself; James Neilsone, for himself and for Marin Douglas, lyfrenter of the landis of Green-spott, and bridgis Eister and Wester—with the elders of ye kirk of Tyninghame, conveined in ye kirk of Tyninghame (being befor chairgit be virtue of our Soverane Lordis letteris, raisit be Maister Jhone Lauder, minister, for providing of basingis and lavoiris for the ministration of the sacrament of baptisme, and of cupis, tablis, and tabill claithis for ministration of the holie comunion, according to ye Act of Parliament last haldin be his Majestie, with advys of the Estaitis of this kingdom, at Edinburghe, the 28 day of June 1617), and thair stentit themselfis in the soume of sevine schore sexteine pundis fyve s., usual money of Scotland—everie husband-land being stentit to fifty s., and ilk ane of the personis foresaid to pay according to the landis possessit be them, and thair tenimentis lying within the said parochin; and the said money to be delyverit ather to the said Mr Jhone Lauder, minister, or to any uther person or personis withe him quhom they and he suld think meitt; and to be payit be everie ane of them *primo quoque tempore.* Provid-

ing alwayis that if the said soume of sevine schore sexteine pundis, fyve s., wer not aneuche for obtaining of the forsaids basingis, lavoiris, cupis, tablis, and table claithis, in that caise they wald conveine, and stent themselfis again in alis money as wer inlacking. Item: The said stentoris findis of husband-landis within the parishe thre schore and twa, and stentis every husband-land to 50s. Husband-landis pertaining to the Laird and Ladie Bass, 48 landis and ane half land—viz., the Mainis of Tyninghame, twentie; in the township, 16 and ane half pertaining to them; the Knowis, four; Kirkland Hill, four; Insche, twa; Wester Lochouss, twa: suma of money to be payit be the Ladie Bass, sex scor pundis, ane pund, fyve s. Scougall, 8 husband-landis: suma, 20 lib. Robert Lauder, thre husband-landis and ane half: suma, aucht pundis, fyfteen s. Robert Jakson, of Eister Lochouss, twa landis: suma, fyve pundis. Marin Douglas, twelfe aikeris of land, or ane half land, twentie-fyve shillings. Suma totalis, sevine scor sexteine pundis, fyve shillings.

The said day the session ordainis that Mr James Macqueine, schoolmaister, sal have of everie baptisme 40d., and for everie mariadge half ane merk—viz., for ye proclamation 40d., and of ye mariadge 40d.—for his better help.

March 8.—Ordainis ye wemenis penalties that comits fornication to be given to Mr James Macqueine, schoolmaister; and ordainis him to reid in the kirk everie Sabbothe, and to make the bairnis answeir the Catecheis, the presbiterie being forseine heirof. Jhone Cuming, William Gudefallow, and Jhone Shoriswood were ordainit be ye presbiterie of Dunbar to satisfie

the Quhytkirk, Prestonkirk, and Tyninghame kirk, in linnen claithis.

April 19.—The minister and elderis thocht gude that somthing suld be given to Jhone Quhyt, clerk, to help him to buy ane clok or juip, qrwith he micht serve in ye kirk.

April 26.—The qlk day Maister Jhone shew to some of ye elderis qveinit that he had caust sumond Marin Bruce, spous to Hugo Foster, in Tyninghame, to compeir befor ye session for hir misbehaviour to George Foster, in Ravinsheuche, and his mother; for stryking of George Foster the Sabbothe-day preceiding; and also for miscalling hir nichbouris, and for hir mishaviour to hir husband. The said Marin Bruce callit on, compeirit not. The minister and elderis, qsidering qt was best to be done in the said mater, thocht gude that the minister, with twa or thre of the elderis, suld pass to hir, and admonish hir, and exhort hir to amendment, and to leive in peace with hir husband and nichbouris—the minister having also often admonished hir befor. This they thocht meitt to be done, becaus she was in danger of going mad, or putting hand on hirself, for she seimed to be besyd hirself; and therfor thocht it not meitt as yit to enter in process with hir, nor handill hir according to ye censure of ye Kirk.

May 3.—Maister Jhone shew to the elderis that anent ye vagabound beggers—viz., that for repressing this disorder, and for better reliefing of ye pure within paroshins, that there suld be ane man or twa in everie parishe chosen and hyrit, quha suld keip ye parishe, that na vagabound suld beg within the same, bot that they suld tak them to the nixt burrowis; and that

everie hous in the parishe suld be staintit for his allowance that suld keep ye bounds; and yt ye pure within ye parishe suld have badgis, and be interteinit at hame within ye parishe; and if they beggit in uther parishes except in thair awn, they suld be sent hame, and get nothing. The session and honest men, efter ye sermon, being conveinit for yt effect, thocht gude to superseid ye said mater quhill they saw qt uther parishis did, and quhill the Ladie was first spoken.

May 24.—Comunion celebrat.

June 7.—The said day reportit that some women in Tyninghame, being ye Ladies windisteris, did spred muick ye last Sabbothe at efternoone, about sun-setting. Ordainis them to be wairnit to ye nixt day.

June 14.—The qlk day, at efternoone, the minister and some of ye elders qveinit, and the windisteris being callit on, compeirit; and accusit for breaking the Sabbothe by spreadding of muick, confessit the same, alledging also that Jhone Davie, greive to the Ladie, comandit them. Ordainis the clerk to wairn Jhone Davie to compeir befor ye session ye nixt day.

June 21.—Given to Andrew Storie, wricht in Tyninghame, sex s. for making and setting up ye comunion tables. Given to Jhone Finla 3s. for carrying away ane crepill. The said day, also, Robert Hay, in Skugall, and Besse Richesone, in Quhytkirk parishe, proclaimit ye second tyme, becaus the woman quha impedit the proclamation of thair bandis and the said Robert Hay wer agreit—the fortie dayis, also, qlk wer given hir to prosecut him befor the comessaris, being now expyrit.

July 5.—Item: Jhone Davie callit on, compeirit;

and being demandit quhy he comandit ye abov-written to spred muick on ye Sabbothe, and so to break the comandement of God to keip ye Sabbothe holie, to do na maner of work therein, the said Jhone answeirit, and affirmit qstantlie that he bade them not spred it on ye Sabbothe, bot to have it readie spred againe ye morn or ye pleuchis did yok. Ordainis the said Jhone Davie and the women to compeir againe ye nixt day. Item: Ye minister declarit to the elderis that thair was ane man callit Jhone Kersame, quha, as he affirmit, was of na certain parishe, bot was coming to ye draife, his wyf being with him: coming to Alexander Patersone his hous in ye linkis, she was delyvr of ane bairne thair. He said he was of purpys to go to Dunbar, bot his wyf was delyvr befor he culd come thither in ane hous of Alexander Patersonis, in Fisherhouss, and that he desyrit Maister Jhone to baptis his bairne, and yt he shew to him ane testimoniall of his mariadge in Ingland. Maister Jhone shew to ye elderis that he had advysit him to go to the presbiterie on Thursday to se qt they wald appoint in that eirrand.

July 12.—Jhone Kersame forsaid compeirit, and desyrit earnestlie that his bairne micht be baptizit, qlk was lying in Fisherhouss. The session ordainis him to compeir befor ye presbiterie upon Thursday nixt.

July 19.—The session, efter ye sermon befornoone, qveinit: compeirit, Jhone Kersame forsayd, and shew to ye minister and elderis that, according as he was appointit be the session, he went to the presbiterie upon Thursday last (the said Thursday last Maister Jhone was not present, being in Edinburghe). The said Jhone Kersame producit ane letter fra the pres-

biterie to Maister Jhone anent ye said eirrand, quhair-of the tennor fallowis :—

Brother Maister Jhone,—The beirer heirof (Alexr. Paterson, caution), to produce ane testimoniall of his lawfull mariadge—at leist, that the woman quhom he has maryit was ane singill quhen he tuik hir out of the Stow of Weddill; and to give you contentment anent his comunicating and keiping gude order in tyme coming. Our advys is, this being done, or at the leist, sik order being takin as ye can best for warrand to yor awin consience, to baptise the bairne. *Sic subscribitur*, Mr Patrik Hamilton, clerk to the presbiterie for this day.

The said Jhone Kersame also producit ane testimoniall of his mariadge in Ingland, qlk he also shew to the presbiterie. Item: The said Alexr. Patersone compeirit befor ye session, and offered himself to be caution for ye said Jhone Kersame, for qtsoevir thing the session wald injoyne him to do. The minister and elderis qsidering the premiss, ordainis the said Jhone Kersame to go to ye Stow of Weddell, and bring ane testificat fra ye minister at ye kirk of Stow, bothe of his honestie and also of his wyfis; and this testificat to be brocht to the session betwixt this and the fyfteine day of August nixt to come. The said Alexr. Patersone became caution and securitie befor ye session for ye said Jhone that this suld be done befor ye said day, under the peine of threttie lib., to be payit be ye said Alexr. in caise of failyer herin. The said Jhone Kersame also faithfullie promeisit that he suld settle himself in some place quhair he culd gett best occasion, that he suld comunicat and

keip guid order. He shewed, also, yt he dwelt sometyme befor in ye parishe of Dumbar. The session thocht gude yt his bairne suld be baptizit efternoone, efter ye sermon. The said day at efternoone ane bairne baptizit to ye said Jhone Kirsame—sone, lawfull, named Johne. Witness: Alexr. Patersone, Jhone Gothra.

August 2.—The said day ye windsteris, spredderis of muick, and Jn. Davie, gave satisfaction to the Kirk, as they wer ordainit.

August 5.—Sermon for the kingis Majesteis delyverance fra ye consperacie at Saint Jhonstone.

August 9.—Efter ye efternoon ye session qveined: compeirit Jhone Kirsame (for qm Alexander Patersone became caution under ye paine of 30 lib) and producit ane testificat fra ye minister of ye Stow of Weddell, qrof ye tenor follows:—

To ye minister and session of ye kirk of Tyninghame.—Loving brethren,—Ye beirers, called Jhone Kirsame and Isobell Lillie, his spous, remainit heir with us, and we knaw nothing bot he was honest and his wyf baithe, for they ar lawfullie maryit. I remember they remainit in this towne ye space of four yeirs, and we knaw nothing bot honestie to them, of na claimis yt we knaw off, for he has shawin to me his testification yt he is maryit sen he came out of our parochin; and sa I know no impediment to them. No more; bot comitis you to his Majesteis protection, this twentie-aucht of July. *Sic subscribitur*, your loving brother in Chryst, James Michelsone, minister at ye Stow.

September 6.—The qlk day reportit that twa millaris

in ye Knowis Milln wer carying laids ye last Lordis Day, and so prophainit ye Sabbothe. Ordainis them to be sumonit to compeir befor ye session ye nixt day. Item: Ye said day, ane bairne baptizit to Jn. Arnot, smythe, in Lintowne. (Maister Edward Hepburne, minister at Prestonkirk, having departed this lyf, Jn. Arnot producit ane testificat fra ye elderis of Prestonkirk.) His sone, lawfull, naimed Thomas. Witness: Patrik Arnot, in Lintowne, with some utheris.

September 13.—The qlk day ane bairne baptizit to Jhone Auchmutie of Skougall—sone, lawfull, naimed Jhone. Witness: the Erle of Wintown, the Viscount of Lauderdaill, the Maister of Faintowne, Sir Johne Hoome of North Berwick, Sir William Fairlie.

October 25.—The said day George Arnot and Margaret Whyt, in the parishe of Prestonkirk, and Walter Craig and Crysten Lyl, also in the parishe of Prestonkirk, according to the ordinance of the presbiterie, gave up thair naimis to be proclaimit, and wer proclaimit ye first tyme; and wer also proclaimit in Wittinghame kirk, according to ye ordinance of ye presbiterie, and qsignit according to order.

November 8.—The qlk day the minister and elderis qveining, thocht gude that thre lib. suld be given to Jhone Whyt for his waigis, and that na mair suld be given him out of the collect daylie befor Michaelmas, seing he getis everie Sunday 16d. The efternoone preiching left off till ye spring.

November 15.—Given to Maister James Macqueine, schoolmr, 6s. 8d.

November 29.—The qlk day ane small auditor in respect of ye vehemencie of ye wether.

Upon the first day of December, being Tysday, ane thousand sex hundrethe and auchteine yeirs, ane bairne baptizit to Robert Lauder, portionar, of Tyninghame—ane sone, lawfull, naimit George. Witness: Maister Patrik Hepburne, of Smetone; Maister Geo. Greir, minister at Hadingtoune; George Hepburne, sone to Sir Robert Hepburne of Aderstone; Alexr. Lauder and William Lauder in Dumbar.

December 6.—Ane small auditor in respect of ye foulness of ye weather.

December 27.—The said day ye minister desyrit James Kirkwood, in Skugall, to caus the peple in Muttonhole to resort to ye heiring of ye Word, being now thair parishe kirk. James Kirkwood answerit yt he suld use diligence to caus them come, the dayis now falling langer, qn they culd win over Peffer. The minister also desyrit ye elderis to caus ye peple besyd them to resort to ye heiring of ye Word. The said day also intimation maid to ye peple to prepare something againe ye nixt day for ye help of William Ferrier, in Dumbar, quha had ane bark castin away besyd North Berwick, seing thair was collections to be maid for him in all ye kirks of ye presbiterie.

1619.

February 14.—Upon the nynt day of Februari, being Tysday, 1619, ane bairne baptizit to Robert Jakson, of Eister Lochouse—ane sone, lawfull, naimed Patrik. Witness: Jhone Auchmutie of Scoughall; Jhone Diksone, in ye Abbey of Hadingtoune; Patrik Diksone,

his sone; Maister Alexander Knowis; Johne Hog, of Dunglas.

February 21.—Given to Maister James Macqueine, schoolmr, 40s., according to promise.

March 7.—The qlk day George Craig, and Jn. Craig his sone, Rob. Wallan, and Jhone Skugall, and Alexr. Jakson, wer callit on (being befor wairnit) and accusit for prophaining the Sabbothe by hauling yr netis on ye Sabbothe at efternoone, and setting them on Setirday at efternoone. They confessit yr oversight, and affirmit yt they feirit evill weather; to qm it was answeirit yt they suld not have sett yr netis on Setirday. Being rebuikit shairplie, removit, and callit in againe—ordainis them to satisfie ye Kirk publicklie the nixt Lordis Day befornoon, on thair kneis, befor ye blessing, qn they suld be callit on; and also to pay the penaltie of Sabbothe-breakeris.

March 14.—The peple fra ye eist end of ye towne, on ye nether syd of ye gaitt to ye Water Wynd, examined. Margaret Hamiltone, accusit for miscalling George Shortus, being ane elder, and earnestlie rebuikit, confessit hir oversight, and said she did it in hir passion and anger. Ordainis hir to come ye nixt day befor ye elderis, and ask the said George Shortus humblie forgiveness.

March 21.—Intimation maid to ye peple, fra ye Smiddie Wynd to ye eist end of the towne, togidder with Lochouss, Ravinsheuche, and Fisherhouss, to come to ye examination at efternoone; ye peple in Skugall and Peffersyd on Monday, at ten houris; and the absents to come quhen they suld be advertysed. Ane intimation maid to ye peple to come on Friday,

at ten houris, to heir ane sermon for preparation, and to come on Sunday nixt to ye comunion.

March 28.—The qlk day ye sacrament of ye Lordis Supper was celebrat. Gude order keipit, praisit be God!

April 4.—Margaret Hamiltone compeirit to ask George Shortus forgiveness on hir kneis. She did ye samin, and the said George also forgave her.

April 11.—No preiching, the minister being in St Androis. The said day ye Laird of Skugallis sone, callit Jhone, being half yeir ald or therby, was buryit in Aldhame.

May 2.—The minister also shew to the elderis that the bishop, at the last Provinciall Assemblie, haldin at Edinburghe the twentie of April 1619, ordainis everie minister to bring yr contribution for ye students of ye new colledge in Saint Androis, and everie minister to give it to ye moderator of the presbiterie quhair he dwellis, that it micht be sent to Saint Androis. The minister shew to ye elderis that ye kirk of Tyninghame was ordainit to pay thre lib. yeirlie. The elderis wer unwilling to grant thairto. The minister shew them that everie kirk was appointit to pay, and that he wald give 20s. out of his awin purse to that effect, seing thair was little in the box, and many puir in the parishe. They grantit thairto, bot with some regraits.

May 9.—The said day takin out of the box 34s., and 6s. of Jhone Walker's penaltie; and Maister Jhone gave 20s. out of his awin purse to make out thre lib. to be given for ye qtribution to ye studentis in the new colledge at St Androis.

May 16.—Maister Jhone shew to ye session yt yr

was a great prophanation of ye Sabbothe comittit be some personis, bothe in this parishe and Qtkirk, with North Berwick parishes, by playing at ye football on Sunday last, at efternoone, in Skugall linkis, efter ye efternoone sermon; ane great number of behalderis being thair at the said pastyme, that came out of divers pairtis nixt adjacent; and also drinking in Skugall efter ye pastyme. Ordainis therefor the playeris of this parishe to be tryit, and to be wairnit to compeir befor ye session ye nixt day.

May 23.—Maister Jhone shew to ye elderis that he knew not as yit perfytlie qua wer players of this parishe at ye football in Skugall. Some answeirit yt few of them wer of this parishe, except ane or twa. The minister shew to them that he had advertysit the ministeris of North Berwick and Quhytkirk heirof, that order micht be takin that ye lyk prophanation were not comittit. Given to ane pure man, lying sik in Patrik Jaksonis, being ane coupper in Tranent, 10s. His wyff came befor ye session and earnestlie desyrit it, being in great necessitie.

June 6.—The said day Maister Jhone shew to ye elderis that he was to speik the Laird of Skugall anent ye playeris at the football, as also anent the drinking in Skugall, that ye Laird wald concur with ye session for order taking therewith; as also in causing ye peple in Muttonhole to come oftener to ye kirk, to ye heiring of ye Word.

June 13.—The playeris at the football in Skugall, and drinkeris there, with the peple in Muttonhole, referrit to the Laird his presence, seing this day he was absent.

June 20.—The minister compleinit that the peple resortit not so frequentlie to the heiring of ye Word as they aucht, especiallie thir two Sabbothes last; and for this caus desyrit the elderis to searche the towne thair day about (qlk they promeisit to do), and to delaitt the absentis—and Alexr. Davidson to begin the nixt day. The minister also desyrit earnestlie the Laird of Skugall, personallie present, to caus the peple in Muttonhole, and the rest of the peple of his bounds, to come to ye kirk—especiallie them in Muttonhole, seing they wer now of this parishe—seeing the pepill of Skugall came sufficientlie. The Laird answeirit that he was verie willing that they suld come, and that it was ane great falt they came not so frequentlie as they aucht; and therfor, in presence of ye minister and elderis, he ordainit James Kirkwood to advertys them that they come to ye kirk everie Sabbothe, and yt they that wer qvict of absence, without ane lawfull excus, suld pay 6s. everie persone, *toties quoties*, to be put in the box, seing they micht now, the farest of them, the dayis being lang and the weather fair, come everie day. Item: Anent ye footballeris: becaus thair was bot twa of them, and was sorie that they suld have offendit, that they was to be exhortit not to do the lyk in tyme coming; qlk if they did, or any uther, they suld be censurit with all rigour, and satisfie as Sabbothe-breakers. Item: The Laird promeisit to concur with the minister anent order taking with drinking in Skugall, on the Sundayis at efternoone, that it micht be refrained.

July 11.—The qlk day ane fast was solemnizit, qlk, praisit be God! was weill keipit be the parishoneris.

The caus of it was the extraordinarie dreuthe; and in respect that last yeir God punishit this countrie by abstracting the herring draif, that it wald please God to bless it this year; and the great neglect in heiring Gods Word, and small effect thairof in pepillis hairts, and litel obedience thairto in thair lifis and conversationis, qlk appeirs to be ane caus of ye forsaids judgments, togidder with the abuse of ye creaturis.

August 1.—Intimation maid to ye pepill to come to ye kirk on Thursday nixt, being the fyft of August, to heir ane sermon, and to give God thanks for ye kingis Majesteis deliverance fra the qspeiraccie at St Johnstone; qlk they did. Item: Given to Maister James Macqueine, schoolmaster, 4s., seing thair was verie few bairnis at the school. The said day the act of the secreite counsel, anent the restraining of idill and vagabound beggaris, was red at ye kirk door, in presence of ye parishoneris.

August 29.—The qlk day given to Maister James Macqueine, schoolmaister, 24s., and 10s., being Cristen Stories penaltie, according to contract maid with him. The qlk day ye minister compleinit on Wm. Richisone, in the Knowis Milln, that the last Sabbothe, at efternoone, he caryit ane laid fra ye milln to ye castill. Ordainis the clerk to summon him to ye nixt day. Item: Jhone Huid and his wyf compleinit on Alexr. Jaksone, that when the pepill wer going to ye kirk, befornoone, that the said Alexr. Jaksone did miscall him, and cast stainis at him and his wyf. Ordainis the said Alexr. Jaksone to be wairnit to ye nixt day, and the said Jhone Huid and his wyf to compeir befor ye session also; and ordainis Jhone to caus the witness

quha did heir and see them to compeir ye nixt session day, qlk he promeisit to do.

September 5.—Jhone Huid and his wyff callit on, compeirit; and being demandit if he had brocht his witness with him, answeirit that he had brocht them —viz., William Haddin, in Tyninghame, and Jhone Michelson, in Peffersyde; quha, being earnestlie desyrit to tell the treuthe in that mater, baithe deponit that quhen Alexr. Jakson was coming to ye kirk, Jhone Huid spak somthing to him about hering netis, and therefter Alexr. Jakson gave evill wordis—Jhone Huid not standing far fra the kirk-style; and yt the said Jhone spake something to him again qlk was not gude, bot they wist not qt it was; and that therfor Alexr. Jakson did cast stainis at him and at his wyff verie bitterlie. Alexr. Jakson callit on, compeirit; and being accusit of miscalling the said Jhone Huid and his wyff, and for casting stainis at them, answeirit that the said Jhone Huid callit him ane common thief; qlk the said Jhone Huid altogidder denyit. The saids pairteis removit; and being heirwith advyst, ordainis Alexr. Jakson to prove that Jhone Huid miscallit him againe ye nixt day; and therfore ordainit them baith, *apud acta*, to be present ye nixt day, qrto Jhone Huid agreit; bot Alexr. Jakson went furthe in passion and anger, qrat the minister and elderis wer verie grievit.

September 12.—Jhone Huid callit on, compeirit, and was absolvit becaus of his compeirance, yet rebuikit becaus he spak about his nets on ye Sabbothe, qn he suld have been thinking on heavenlie things, and preparing himself to heir Godis Word, as also becaus he spak something to Alexr. Jakson qlk commovit him.

It was reportit that Alexr. Jakson was past off ye towne in ane ship to ye Ilis, and therfor was enforcit to leave off process against him.

September 19.—William Richesone, in Knowis Miln, callit on, compeirit, and accusit for his prophaining the Sabbothe by carying laids, answeirit that it was against his will if he culd have escaped, and alledgit it to be in caice of necessitie, and that it was at the sun setting. Ordainis him to be present againe ye nixt day, to ye end that it micht be tryit before yt tyme quidder he was urgit to break ye Sabbothe or not, or if he did it of his awin accord.

September 26.—Given to Maister James Macqueine 25s., in regaird of his povertie, and in respect he was to go hame to ye Northe; in respect, also, of his reading in the kirk.

October 3.—The said day Wm. Richesone callit on, compeirit, and accusit for prophaining the Sabbothe, humblie confessit his oversight; being informit be ye minister, befor the session, anent his break of ye fourt comandment, submittit himself to ye ordinance of ye session. Ordainis him to satisfie publicklie ye nixt Sabbothe, and to pay ane penaltie according to ye act abousheit. Item: Ye said day, the Laird of Skugall and his ladie being in the kirk, and the morrow being to take journey with their familie to London, qr they wer to remaine that yeir till Lambes nixt, the minister desyrit the Laird to give comand to his tenants in his bounds to heir the Word, and to do thair deutie as effeirs, qlk he did.

October 17.—The quilk day Mr James Macqueine schoolmaister, desyrit earnestlie some support, that he

micht pass to ye Northe, seing thair was few or na bairns at the schoole. The session heirwith advysit. Ordainis thre lib. to be given to him.

October 24.—The minister thocht gude, with advys of ye elderis, that, seing now the tymes was come to leave off preiching at ye efternoone the nixt day, as it was to the end that the pepill micht be the better instructit, and the Sabbothe keipit, that thair suld be examination at efternoone, and that the parishe suld be devydid in sevin pairtis (and so the minister suld examin all in sevin Sabbothe-days), and suld continew till Pasche nixt, and wald follow this cours everie yeir, God willing; and everie elder to have ane cair to caus the pepill among qm they dwell to come to the kirk for that effect, and ye absentis to be callit befor ye session, and order taken with them as effeirs; and intimation heirof to be maid ye nixt day.

November 7.—The qlk day the pepill fra the eist end of the towne to the Water Wynd came to the examination at efternoone, and keipit gude order, praisit be God!

November 14.—The quilk day the pepill fra the Water Wynd, in the Hard Gaitt, and west syd of the towne to the Kilne, came to ye examination at efternoone.

November 21.—The pepill on the north syd of the towne to ye Smiddie Wynd came to ye examination, and keipit gude order, as they did the dayis preceding, God be praisit!

November 28.—The pepill in Knowis, Kirklandhill, twa Gaittsyds, Knowis Milne, Belpots, came to ye examination, and gude order keipit, praisit be God!

December 19.—The pepill in the eist end of the toune, fra ye Smiddie Wynd, togidder with Lochouss, Ravensheuch, and Fisherhouss, examined. Gude order keipit, praisit be God!

December 26.—The absentis of ye former qrters examined. The last of December, 1619, George Davidsone enterit to be schoolmaister. Item: It was shawn to the minister that Robert Barie, hynd to ye Ladie Bass, was carying peitt laids out of Beltane befor ye preiching. Ordainis Jhone Whyte to sumond him to compeir befor ye session ye nixt day.

1620.

January 2.—The said day the pepill in Skugall and Peffersyd came to the examination at efternoone, and keipit gude order, God be praisit! Item: The minister exhortit the elderis and honest men to hand, that the vagabound and sturdie beggaris micht be restrainit according to the act of the secreit consell, and yt they wald have ane cair of ye pure within the parishe, and that they suld tak on the badges, that they micht be kend. Reportit that Andrew Law, being ane agit man greive to ye Ladie Bass, was lying deidlie sik in ane hous. Ordainis to adverteis ane of the hostlairis to furnish him in drink and breid for a tyme, and out of ye box they suld gett payment, seing he was in great necessitie, being ane honest man. Ordainis also the Ladie to be adverteisit heirof.

January 9.—The qlk day the pepill in the bounds

of Aldhame came to the examination, and keipit gude order, God be praisit!

January 23.—The qlk day William Sked, servitor to Jhone Fergisone, callit on, compeirit, and accusit for not coming to the examination, answeirit he thocht shaime, because he was ignorant; to qm it was replyit that he suld the rather come to gett knowledge. Efter rebuke and exhortation, the said William promeisit amendment. The minister and elderis ordainis him to heir the Word diligentlie and attentivelie, and to keip the examination; and in caise of absence againe, he suld mak publik satisfaction, and pay ane merk. Ordainis to sumond Jhone Foster and Cristen Liddell for not coming to the examination, being maist ignorant of any in the parishe.

January 30.—The said day given to them that furnishit drink to Andrew Law, being in great necessitie, 14s. 4d.

February 6.—Collect at the kirk door 46s., for ye peple yt had yr geir brunt in Aldcamus.

February 13.—Mention maid be ye minister to ye session anent the election of Thomas Shortus, in Aldhame Links, to the office of ane elder; qrto the session agreit, and thocht gude that intimation thairof suld be maid to the congregation the nixt day out of the pulpite, according to order.

February 20.—Intimation maid out of pulpite to ye peple anent the election of Thomas Shortus to the office of ane elder.

April 16.—The qlk day the communion ministered. Gude order keipit. Sermon of preparation being upon Friday befor, being the 14 of Apryl 1620. Given to

Alexander Daviesone for furnishing Andrew Law drink for a certaine tyme, 6s., and to utheris 2s. for furnishing him. Item: The said day some pairteis befor ye sermon reconcilit that wer at variance.

April 30.—The minister desyrit Js. Kirkwood to caus the peple in Muttonhole to resort more frequentlie to the kirk, seing the laird was not now at hame in Aldhame to caus them to come. The said James promeisit to do diligence.

May 7.—Collect at the kirk doore for the Scottishmen lying in Algiers, taken by the Turkis, 3lb. 17s. 4d.

May 28.—Intimation maid to the peple to come to ye kirk the morn at ten houris, becaus the brethren of the presbiterie come to visit the kirk, God willing.

May 29.—The quilk day, being Monday, all the brethren of the presbiterie, Mr Thomas Hepburn except, present. Jhone Lauder maid ane sermon—Job. 33, 22 ver. to 29 ver., being the text. The kirk visitit, and God praisit. The particularis are conteinit in the presbiterie buik.

June 11.—Intimation maid to ye peple to provyd sumqt againe the nixt day for the support of Chairles Hoggart, ane pure man and cordinar, quha wants ane hand, being recomendit to the pepllis charitie be ane letter fra ye kingis Majestie, and be the Archbishop of Saint Androis. The said Chairles also compeirit befor the presbiterie.

June 25.—Ordainis everie ane of the elderis to searche the towne thair day about, qrby gude order was keipit.

July 2.—The qlk day schoolmr red befornoon, the minister being in Dumbar, quha taucht thair befor-

noon, being requestit be the minister of Dumbar, being absent in regard of his urgent affairis in Edinburghe, and also appointit be the presbiterie. Item: The minister preichit at efternoon.

July 23.—The qlk day George Foster, being sumonit and callit befor the session, compeirit; and accusit for breaking ye Sabbothe in hurting Robert Grant his sone, in Tyninghame, with ane row-bowle on the face, answeirit that he did it negligentlie, and was sorrowfull, thairfor, that he suld have done so: submitted himself to the disciplin of the Kirk. The minister and elderis herewith advysit, in regaird that he brak and prophainit the Sabbothe by playing, albeit it was efter the efternoone sermon, ordainis him to satisfie ye Kirk publicklie on his kneis befor the pulpite, qrunto he grantit.

July 30.—Many exhortations given to ye peple be the minister not to play on the Sabbothe, seing this way they prophainit the Sabbothe. Item: Intimation maid to the peple to come to the kirk on Setterday nixt, being the first day of August, to hear ane sermon, and to praise God for the king his Majesties delyverance fra the conspiracie at Saint Jhonstone.

August 6.—The qlk day Alexander Cunyngham, servitor to the Laird and Ladie Bas, satisfeit befor the minister and elderis, according as he was injoynit be the presbiterie at the last visitation of Tyninghame kirk, for qvening some of the elderis at the Ladie Bass comand. Item: George Davidsone, schoolmaister, satisfeit befor the session, as he was injoynit be the presbiterie on Thursday last, for ane offence comittit

be him for raising some nots upon ane chapter red be him befor ye peple in the ministeris absence.

August 13.—Maister Jhone desyrit the elderis to search the toune thair day about, that peple micht the better resort to the kirk; and the elderis that dwell not in the toune to caus the peple among quhom they dwell to resort more frequentlie; qlk they promeisit to do.

August 20.—The qlk day intimation maid to the peple that wer to fey sheareris in Lintoune, to come hame to their awin parishe kirk to heir the preichings, seing it was unlawfull to prophane the Sabbothe any way. The minister regrated that abus in feying of sheareris on the Lords Day.

September 3.—The Laird of Bas, Skugall, &c., being present.

September 24.—Given out of the box, for ane winding sheitt to ane deid corpis qlk came in on the sands of Aldhame, 30s.

October 1 —William Ross and Robert Barie, hyns in Tyninghame to the Ladie Bass, and Jhone Civeis, with his wif, hyne to the Ladie Bass, being sumonit, callit on, compeirit William Ross and Robert Barie, and accusit for sheiring corne the last Lordis Day at efternoone, confessit the same. Being very heavilie rebuikit be the minister, seing the lyk was not done in the parishe since his entrie to the ministrie, they answeirit that they shore verie little, and bot ane short quhyle. Being removit and callit in againe, after many exhortations given to them be the minister, and threattings also, they wer ordainit to mak publick satisfaction the nixt Sabbothe-day, befornoone, on

thair kneis, befor the pulpitt, and pay everie ane of them ane merk. They alledgit that they culd not utherwayis do, seing bothe they and thair wyfis and servants wer in the Ladyis service all the week. The minister answeirit if he had knawin that they had neidit he suld have spoken the Ladie about ane day in the week to them and utheris to sheir thair corne in. Item: Jhone Civeis callit on, compeirit, and accusit in lyk manner, answeirit that he did sheir nain, bot laid up twa bund sheivis upon twa stookis, and that he went to visit his cornis, and did gather a few peis. The said Jhone Civeis also accusit for not resorting oftener to the kirk, answeirit that he was old and culd not sit long becaus of his sicknes oftentymes. Referis his censure to ye nixt day, and ordainis his wyf to compeir also, qlk he promeisit to do.

October 8.—Jhone Civeis callit on, compeirit not. His wyfe callit on, compeirit, and excusit hir husband, affirming yt he was lying sick. She accusit be the minister for prophaining the Sabbothe be sheiring, denyit the same, affirming that neither she nor hir husband did sheir any, but went furthe to visit thair corne, and referrit him to the witnessing of the saidis Robert Barie and William Ross. The saidis personis callit on as witness in the said matter, and being severallie demandit if Jhone Civeis or his wyf did sheir, or bothe, they answeirit that Jhone Civeis did bind twa sheivis qlk wer lous at the stouk, and that his wife did gather verie few peis, in thair judgment scairclie sex. The said woman earnestlie rebuikit for seldome coming to the heiring of the Word. She promeisit amendment. Being removit, the session heir-

with advysit—being callit in again—that seing the said Jhone Civeis was ane sick agit man, and scairclie able to come to ye kirk, suld be admonished to keip the kirk if it suld pleas God to give him any healthe, and his wyf was admonished and earnestlie exhortit to resort to the kirk, to the heiring of the Word, with the peple in the familie; utherwayis they suld be vigorouslie censurit, and pay double penaltie if she amended not; qrunto she grantit. She was also admonishit not to gather any peis, or to do the leist work neidleslie on the Sabbothe; qlk if she did, she suld be censurit severlie.

October 22.—Given to George Davidsone, scholmr, for reiding and singing in the kirk, at his request, 40s.

November 19.—Lent to George Davidsone, scholmr, out of the box, 18s.

November 26.—Small auditor in respect of the vehemence of the weather.

December 3.—The session haldin. The minister shew to the elderis that thair was ane great outcast betwixt James Neilsone and his wyfe, Cristen Nisbett; and qras the said James had heavilie complainit to him of hir misbehaviour, that order micht be takin with hir, having castin out oftentymis befor, and being oftentymis bothe admonishit be the minister to agreement and peace among themselfs, were now agreit; and, therfor, the said James desyrit that the minister suld not summon hir to compeir publicklie befor the session, bot suld admonishe hir yit ainis againe, shewing to hir that if she did disagree again she suld be wairnit befor the session, and be inactit to pay 10 lib. *toties quoties*, and suld pay for this tyme also if she did

disagree againe. James Neilsone, being present, desyrit the same; the elderis heirto qsentit.

December 17.—Reportit that Matthew Bell his man caryit bread to Edinburghe the last Sabbothe day. Ordainis him to be sumonit againe the nixt day.

December 31.—Matthew Bell his servand callit on, compeirit, and accusit of Sabbothe-breaking, confessit the same, his maister also, Matthew Bell, being present. They baithe affirming that they wer wytless, seing they wer urgit be the grieve, quha had receivit ane lettr fra the Ladie to send in some bread to Edinburghe. His maister and he bothe being giltie, rebuikit, and informit their dewtie: qtinuis thair censure till the nixt day, and ordainis Maister Jhone to speik the Ladie thairanent.

1621.

January 7.—Jhone Fergisone, Alexander Marshall, Alexander Browne, George Hepburn, servands to the Ladie Bass, callit, and accusit for byding fra the kirk on ane Sabbothe-day twentie days or thairby, being in Jhone Fergisone his hous in tyme of preiching. Being befor sumonit, they compeirit, except Alexander Browne, quha was not in the towne at this tyme; they confessit thair oversight, and shew that they culd not weill utherwayis do, becaus they had receivit ane letter fra the Ladie that morning qlk requirit ane present answeir to be sent to Edinburghe, and that they went into Jhone Fergisone his hous to wrytt it. Shewing also that they keipit the kirk at uther tymis, and suld keip

gude order in tyme coming, and suld be gude exemplis to utheris in coming to heir the Word, God willing. The session heiron advyst, they were heavilie rebukit and informit of thair dewtie be the minister, and wer ordainit to qfess thair oversight, qlk they did; and if evir they did the lyk they suld underly double censure and penaltie; qrto they agreit, shewing some evidentis of thair repentance. Alexander Browne ordainit to compeir also.

January 28.—Small auditor, in respect of the vehemencie of the weather. Given to George Davidson, be advys of ye session, for his service in the kirk, 30s.

February 4.—Given be the Ladie Bass, for penaltie of hir servand quha brak ye Sabbothe, 18s. Item: The sevint day of Februar 1621, Jhone Lauder, some tyme bailzie in Tyninghame, sleipit maist sweetlie in the Lord, and depairtit this lyfe at thre houris in the efternoone, being Wednesday, and was buryit on Friday nixt, the nynt day of Februar, in the kirkyaird, many peple being at the said buryiall.

March 4.—Intimation maid to the heritoris, elderis, and parishioners to qvein the nixt Sabbothe-day, and stent for ane bell to be hung in the stepill.

March 11.—The said day Jhone Auchmutie, of Skugall, Robert Lauder, Robert Jakson, James Neilsone, and the elderis qveinit, and all, without any opposition, agreit and consentit for the obteining of ane bell, and wer willing to have the landis in the parishe stentit for this effect; and yit befor the stent thocht gude that the Laird and Ladie Bass suld be spokin, to se gif they wald ather baithe, or any of them, come to the said stent, or els send comissionaris,

ane or mae, for them. Utherwayis, if they wald not, at qt tyme the ministers, gentlemen, and elderis thocht meitt, they wald conveine, and stent the haill landis of the parishe, and wald rais letters thairon.

March 30.—The session keipit, the minister exhortit the elderis to be tymouslie present in the kirk on Sunday nixt, and to attend cairfullie that gude order micht be keipit; qlk they promeisit to do, God willing.

April 1.—The qlk day the comunion celebrat. Gude order keipit, praisit be God! Intimation of ane fast and publick humiliation maid be the minister to the peple, to be keipit this day fyfteine dayis.

April 8.—Intimation of the fast and publick humiliation, to be keipit this day aucht dayis. Crystine Patersone, wyfe to David Bee, in Knowis, being sumonit, callit on, compeirit, and accusit for not comunicating, qfessit hir oversight, affirming some dryness betwixt hir and William Millar, in Knowis The minister promeisit to agre them if they wald be reasonable. Ordainis hir to satisfye publicklie, on hir kneis, before the pulpitt, the nixt Sabbothe, and to pay ane merk. Being rebuikit, and exhortit to repentance, she was dimittit.

April 15.—Maister Jhone demandit him that sairchit the towne if he fand any drinking, or sitting in houss, or byding fra the kirk, answeirit he fand nain, praisit be God! Item: Intimation maid of Jhone Gillane (sometyme Laird of Buttrdeine) his relaxation from the sentence of excommunication, being befor ane recusant.

June 3.—The minister compleinit of some women in the towne that resortit seldome to the kirk to heir the

Word, as Margaret Knowis, spous to Robert Skugall; Margaret Miltone, spous to Robert Quhyte; Marin Shortus, spous to Richard Skugall; Cristen Liddel, spous to Jn. Finla; and also Alison Skugall, with utheris. Ordainis them to be wairnit to the nixt day.

June 10.—The said day the women absents fra the kirk, callit on, compeired. All accusit for seldome resorting to the heiring of the Word, answeirit that they did not qteme the heiring of the Word: promeisit amendment. Being earnestlie rebuikit, they wer ordainit to resort in tyme coming befornoone and efternoone, qlk gif they did not, they suld be ordainit to satisfie publicklie, and pay the penaltie of Sabbothebreakeris, *toties quoties;* qrunto they all agreit, and promeisit not to be absent.

June 24.—Intimation of ane fast to be keipit thir twa nixt Sabbothis throughout the haill kingdome, and the causis thairfor shewed to the pepill at lenthe.

July 1.—The fast keipit.

July 8.—The fast keipit. Item: The minister posed the elderis severallie if they knew of anything to be taken order with in the dayis of the fast, if any baid fra the kirk, if abstinence was maid fra meitt, drink, and pastyme, and if the peple behavit themselfs Cristianlie; answeirit that they knew of no disorder, bot that gude order was keipit, praised be God! alwayis.

July 15.—The said day George Foster his penaltie given to George Davidsone, schoolmaister and reiddar, becaus of his povertie.

August 12.—The minister shew to the elderis that he had causit wairn Robert Skugall, servitor to James Neilsone, befor the session. Callit on, compeirit, and

accusit of carying netis to the sea in ane cairt, be yoking hors efter the efternoone sermon, confessit the samin, bot did it, as he alledgit, with his maister his directions. James Neilsone, present, answeirit yt he bade him not yoke ane cairt, bot cary the netis on ane horsback. Ordainis the said Robert to satisfie publicklie the nixt Lordis Day. Item: Thomas Airthe compleinit on ane man quha brocht salt from the Panis to this towne this day, befor sermon, to sell, to qm presentlie the minister past, and George Shortus, the officer, with him, arrestit the salt, and put it in Rot. Quhyte his barn, that nain of it micht be sold that day. Takin fra him 12s. to the pure. The minister promeisit to advertyse the minister of the Panis to caus him come and satisfie publicklie.

August 26.—James Neilsone, accusit for comanding his man to pass to the sea with netis in ane cairt, the said James denyit he comandit him, except only to carie them on horsback; to qm the minister answeirit that the last day he confessit he bade him yok the cairt, qlk some of the elderis testifieit. The brethren present ordainit the said James to remove, to be censured, and ordainis him to sit down on his kneis befor the elderis and ask God forgiveness, and to pay twentie s. to the box; qlk bothe he did, and the session was qtentit. Given to ane pure man, being ane scollar, 6s.

September 2.—Intimation maid of the fast to be keipit for seasonable weather and gude harvest; and ane abstynance to be maid everie Sabbothe in harvest, seing thair was verie great drouthe for the present, thretening great dearthe and famin.

September 9.—The fast solemnizit.

September 16.—Intimation maid again to the abstinence everie Sabbothe in harvest. The elderis qvenit, given out of the box to Jhone Quhyt, clerk, according to promeiss, three lib., to get him clothis to serve in the kirk, and that he suld gett no more for ane yeir and mair. Item: George Davidsone, schoolmaister, earnestlie desyrit somqt for his support out of the penalties, seing he had few bairnis in the school. Given to him 20s.

October 7.—The qlk day the elderis qveinit. Robert Wallan, and Alexander Maccewan, ane of the Ladie Bass feyit shearars at Lintoune, being callit upon, compeirit, and accusit for Sabbothe-breaking by fechting. The said Robert Wallan alledgit that he was provokit be the said Alexander Maccewan, sheirar, and was enforcit to come, sore against his will, and drew ane sword to the said Alexander Maccewan. The said Alexander accust heirof, confessit the same, and was ordainit to satisfie publicklie, being heavilie rebuikit; and ordainis the said Robert Wallan to satisfie lykwise. Item: The minister earnestlie desyrit the elderis to search the towne diligentlie, that the peple micht resort to the heiring of the Word, and that George Shortus, officer, suld poynd the absents, seing it was appointit at the last court that the officer suld put in execution the actis and ordinances of the kirk-sessions qn he suld be desyrit; for at my Lord of Annandail his last court the minister desyrit the same, qrunto the bailzie—viz., James Bailzie—willinglie grantit. The session thocht gude that mention heirof suld be maid publicklie out of pulpitt the nixt Sunday to the peple, that nain pretend ignorance.

[About this time Lady Bass ceased to have connection with the parish. The estate of Tyninghame passed into the possession of John Murray, one of the favourites of James VI. He was brother of Sir James Murray, who held the estates of Annandale. John Murray succeeded to these estates in 1636. He went with the king to London when he was crowned. At that time he was a privy counsellor, or rather, as another minute has it, "of his Majestys bedchamber." He was then Viscount of Annandale and Lord Murray of Lochmaben. He had a charter to the lands of Haikheuch and Caerlaverock, 20th February 1623; also of the palace of Dumfries of said date. He was created Earl of Annandale by patent, dated at Whitehall, 13th March 1624. He married Elizabeth, daughter of Sir John Shaw, knight, and died in London September 1640.]

The minister earnestlie, befornoone, desyrit the peple, and exhortit them to keip the abstinence forsaid everie Sabbothe during the tyme of harvest. Given to George Davidson 20s. of Thomas Greivis penaltie (the uther twentie given befor) in respect of his reiding and singing in the kirk, he being verie puir, having ane familie.

October 14.—The weather being verie tempestious, the minister earnestlie exhortit the peple to repentance, to keip the Sabbothes—the weather being verie vehement four dayes befor, and this day, and was lyklie to qtinew for thre dayes following and more—his text being the 1 Joell, 10 ver., 11, 12, 13, 14 ver. The peple wer exhortit to keip the abstinence, the corn for the greatest pairt being out, and verie little led.

The intimation maid of the former act—naimlie, anent the poynding of absentis be the officer—causit the peple to come frequentlie to the kirk at efternoon.

Marginal note.—At this tyme the famin began ; for the vehement rain began the 3 day of Octr., and lastit till the tent day without intermission. Famin for thre yeirs continuit, viz., 1621, 1622, 1623.

Item: Reportit be some that Alexander Maccewan was fugitive; the minister desyrit that if any within the parish had anything belonging to the said Alexander that they wald keip it for his penaltie, to be given to the puir; it was reportit that Robert Ewart had something of his. Ordainis George Shortus, officer, to arrest qtever Robert Ewart had belonging to the said Alexander Maccewan, and his feyes for his sheiring in Thomas Yunges hands, greive to the Ladie Bass. The said George Shortus promeisit to do the same if his feyes for sheiring was as yit unpayit.

October 14.—The minister exhortit the peple to repentence. George Shortus searchit the towne.

November 11.—Given to Jn. Quhyt, clerk, to help to buy his gown, 20s. Item: To Johne Hude, quha was to go to the hospitall of North Berwick.

December 2.—Reiding and prayers, the minister being appointit to preiche at Dumbar at comand of the presbiterie and earnest desyr of the minister of Dumbar, quha was of purpose to have preichit heir, bot was impedit.

December 9.—The 11 day of December, Tysday, Robert Ewart and Helen Lumsdaile maryit at Spott. They gave to the schoolmr and clerk 10s. heir.

December 16.—The minister earnestlie exhortit the

peple to resort to the efternoone sermon as yet, in respect of the dearthe and greater appearance qrof The minister exhortit the peple to abstaine fra pastyme and gaming on the Sabbothe.

1622.

January 6.—Maister Jhone shew to the elderis that he had causit sumond Jhone Faas, servands millers in Knowis Miln, to compear befor the session for grinding corne upon the Sabbothe. As he had been callit on, compeirit, and accusit heirof, denyit the same, and promeisit not to grind on the Sabbothe at any tyme; bot that earlie on ane Sunday, at morn, befor day, they did grind some little quantitie upon necessitie, that they did not use to do it, nether suld do it at any time heirefter. Being removit, and callit in, ordainis them not to grind corn at any tyme in the Sabbothe, qlk if they did they suld pay 20s. *toties quoties*, and mak publick satisfaction befor the parishe, qrto they agreit. Befor thair departure the minister shew to them how it was a breake of the Sabbothe to grind at any tyme, and earnestlie exhortit them to abstein. They answeirit that they did abstein, and suld, God willing, in all tyme heirefter keip the Sabbothe to thair powar. He exhortit them lykwise to come to the heiring of the Word frequentlie, qlk they promeisit to do. Item: The minister, befor the blessing, earnestlie exhortit the peple to abstein fra pastyme and gaming on the Sabbothe, and to continue, as they did, fra the same, seing of ald and many yeirs the peple of this parishe

wer much given thairto, and thairfor, and for uther sins, as the qtemp of the gospel, etc., God had punished the peple. Item: The minister exhortit the elderis to cause the peple of Muttonhole and Peffersyd to come to the heiring of the Word, seing it was thair pairts to haud heirto, being both elderis and honest men, qlk they promeisit to do, and to be cairfull of yr coming to the kirk. The elderis lykwis demandit if they knew of anything to be taken order with in the parishe, answeirit they knew of nothing, praisit be God!

February 17.—Intimation maid to the pepill to bring thair collections for the Rochell the nixt day. The minister exhortit them heirto earnestlie be many rasins.

Febry. 29.—Earnest exhortations maid to the pepill anent yr contributions to the Kirk of God in France. Collect this day efter the sermon threttie pund 8s. 2d.

March 3.—Qtribut this day at ye kirk door, to the Kirk of France, 3 punds 11s. 10d.

March 10.—The minister earnestlie exhortit the gentlemen and elderis present to have ane cair for the schoolmaister, quha instructit the youthe, and red and sang in the kirk. They promeisit to have some cair of him, and ordainis Sir James Bailzie to be spoken heiranent, being factor for my Lord of Annandaill heir, seing the schoole had no provision for ye present. The Ladie Bass did give befor four bollis of victuall for the schoole, desyrs Sir James to be spokin be the minister that my Lord of Annandaill wald do the lyke. Maister Jhone promeisit to speike Sir James heiranent, and lykwys to wryt to my Lord of Annandaill for this effect, if neid beis.

March 24.—This day Maister James Home, minister at Dumbar, preichit heir, and Maister Johne, minister, preichit at Dumbar.

April 7.—No preiching but reiding, the minister being in Edinburghe in persewing ane pairt of his stipend fra the Laird of Spott, and costis, they having ane thowsand merks in thair hands, qrof the minister reseivis the annuell—being put in thair hands be the New Colledge. The minister was persewing for ye principall sowme and annual rents.

April 21.—The comunion ministered.

April 28.—Intimation maid to ye congregation to keip the fast the twa nixt Sabbothis, being the twa first Sabbothis of May, in regard of ye dystress of ye Frenshe Kirk, and uther Reformit Kirkis; the abundance of sin; and that it wald please the Lord to qtinue with us His gospell in his Maidjisties dominions.

May 12.—The fast weill keipit befornoon and efternoon, praisit be God! [There is a blank here from 19th May till 17th Nov., leaf cut away under minute of 12 May; the other side of said leaf is blank.]

November 17.—Intimation maid out of the pulpitt of the thanksgiving to be keipit the nixt Sabbothe for the peace of the Kirk of France, efter twa yeirs persecution, according to the ordinance of the Provinciall Assemblie, haldin on Tysday last, being the 12 of November.

December 1.—The minister earnestlie desyrit the elderis to have ane cair of George Davidson, schoolmaister, now in great distress, being somqt distract in his witt, and desyrit that George Shortus, officer, wald cause some ane waik ilka nicht with him, and that

the minister and he wald go from hous to hous for his support. The elderis promeisit to help, and to caus utheris to help.

December 8.—The minister desyrit bothe the elderis themselfs to help George Davidson, and to caus utheris, he being almost now weill againe, seing he wald go over to Fyff againe. They promeisit to do the same. Maister Johne reportit that he hyrit ane man on his owin expenss to go to Fyff for his father and brother to come to him—viz., Patrick Watson—and that he gave him 20s., and that his father has now come.

December 15.—The minister desyrit the elderis to help George Davidson, being now weill, praised be God! Given be the minister and elderis out of thair purss, 45s.

1623.

January 12.—Intimation to the pepill who have ane cair of the pure wtin thair awn parishe, for the Justices of Peace have appointed everie parish to find thair awen in respect of the famine; and if any parishe in this presbiterie wer not able to susteine thair awin pure thair, thay suld have license to seik through the boundis of this presbiterie.

January 26.—Collect 4s., given all to Thomas Harvie in Tynninghame, being ane ald honest man tailyeour.

February 2.—James Kirkwood complained to the session on Jn. Michelsone and Patrik Mershell, in Peffersyd, for bringing of fishe fra Dumbar the last Sabbothe (and so prophaint the Sabbothe) to Peffersyd. Ordains them to be wairint the nixt day.

February 23.—Patrik Mershell and Jn. Michelsone satisfeit publicklie, and payit the penaltie wt some mitigation.

March 9.—Given to George Davidson, 20 lib. [Blank from 30th March till 19th October. Space is left, so I suppose minutes have not been copied from the scroll.]

October 19.—This day Johne Whyt, clerk, buried.

November 23.—This day collect at the kirk doore, for George Davidsone, being to depairt, 50s. 8d.

November 30.—Wm. Hay desyrit to be schoolmaister. The minister and elderis forwith advysit: qtinues the answer till this day 15 dayis.

December 14.—The session haldin, Wm. Hay compeirit again and spak anent the school: qtinues till this day 15 dayis.

1624.

November 28.—The session being qvenit, the minister demandit the elderis if they knew of any thing to be takin order withe; they answeirit that they hard that the cairts wer ower soon yokit the last Sunday at nicht to go leid wair fra the se; utheris affirmit that they wer not yokit till ane efter midnicht, qrupon ane act maid that nane within this parishe sall yoke thair cairtis betwixt twelfe houris at even on Saturday, and twelfe houris at even, or ane efter midnicht, on Sunday following at the sooncst, becaus the Sabbothe contains 24 houris alsweil as the rest of the dayis of the weik, and ane holy rest aucht to be keipit all the 24 hours;

and ordains this act to be intimate publicklie the nixt Sabbothe, that nane pretend ignorance under the pain of publick satisfaction and paying ane great penaltie, as the session sall think expedient, *toties quoties.*

1625.

January 2.—The session haldin, Alexr. Johnson, Patrik Wood, and George Foster, and Patrik Bassenden, callit on, all compeirit, except George Foster. The saids persons callit on and accusit for troublin James Neilsones hous, singing at the doore, being dronk. Patrik Bassenden affirmit that he was not at drink wt them, bot coming by hard them in the hous asking meitt, and he came to them. James Neilsons wyf callit on, compeirit, and demanded heiranent, answeirit that Patrik Bassenden did no harme, bot stayit them fra doeing, for he was comeing fra Prestonkirk, and hard them be the way, and yt the rest, at thair outgoing, pullet down the hallown. Being demandit qr James Wilson, hir husband, was, she answeirit that he was not at hame at the tyme. The said Alexr. Johnson and Patrik Wood denyit thair dronkenness, and alledgit they came nigh the hous and talkit a quhile wt hir, and as ane of them was going out, touching the hallown, it fell down. The session, qsidering the saids persons to be loose in qversatione, and given to drinking, being removeit and callit in again, ordainis the said Alexr. Johnson and Patrik Wood to pay, ilk ane of them, 3 lib. for thair dronkenness, if

they be able, and to seik the concurrence of the civile magistrat for payment thairof; and if they suld refuse, being unable, to speik the civile magistrat that they micht be utherwayis punishit. Patrik Bassenden was dismissit, and George Foster ordainit to be wairnit to the nixt day.

January 9.—The session haldin, George Foster callit on, compeirit, and accusit of the particulars aboushewit, answeirit yt he was not wt them at the drink, bot was coming into the toun fra keiping of his hors, and heiring them in the hous, came in to them: to qm it was answeirit that James Neilsones wyff compleinit most heavilie on him, and more on him than any of the uther twa quha wer censurit the last day. The said George Foster behavit himself stubournlie and proudlie befor the session, and was offendit, and therfor *apud acta* ordainis him to compeir befor the presbiterie on Thursday nixt.

March 13.—The elderis qvenit, and qsultit anent the hinging of the bell in the stepill, sent be the Richt Honourable Johne Murray, ane of his Maijesties bedchalmer, and heritor and proprietair of Tyninghame, wt the pertinents. They all thocht gude and expedient and necessir that the bell suld be hung in the stepill, seing thair was heir now present ane honest man, David Bell in Couper of Fyff, ane verie expert and skilful wricht, quha was willing to hing the bell, and therefor appointit that Robert Lawder and the minister suld speik Sir James Bailzie, and that Robert Jakson and Mr Jhone suld speik Sir Jhone Auchmutie, heritors, heiranent; lykwise Robert Lawder and Robert Jakson, heritoris, present; and the

haill elders thocht it expedient that the money qlk was qtribut for obteining communion cupis, tablis, and tablisclothis and covers, basings for baptisme, suld be presentlie takin and spent upon the hinging of the bell, so far as it wald extend to. [The sowme that was stentit and obtenit for the use forsaid is sevine score sexteine punds fyve shillingis.] The minister having chairgit them all wt letters, and obtainit ane decreit against the Ladie Bass befor the Lords, and therfor agreit wt David Bell, wricht, for hinging of the bell, and obtaining all things necessar to it. The gentlemen and elderis present thocht verie meitt to be done, becaus the parishin had the often use of the bell and seldome the use of the uther; yet wt this qdition: that als muche money suld be gatherit and stentit againe for cupis, tablis and tableclothis, &c., as was stentit and gatherit befor, qhen occasioun suld serve; and, therfor, they ordainit the said Mr Johne, minister, to produce the said sevin score sexteine pounds fyve shillingis, to be bestowt on timber, iron, and master-work, and paying of the craftsmen and uther necessars for hinging of the bell. The said Mr Jhone Lawder, minister, did produce all the saids moneyis, qlk was all bestowit upon the hinging of the bell, and some more,

March 20.—The qlk day Robert Lawder and the minister reportit that they had spokin Sir James Bailzie, quha was heartlie content that the bell suld be hung *primo quoque tempore* wt all expedition, and that the money forsaid suld be bestowit upon the hinging of the bell, and that als much money suld be gathered, and the heritors stentit, for communion cupis, &c., as

is above specifit—viz., sevin score sexteine pounds fyve shillings—qn occasion suld serve, and qn it suld be thocht expedient.

Robert Jakson of Lochouss, and the minister, lykwys reportit that they had spokin to the Laird of Skugall, Johne Auchmutie, quha was weill qtent that the bell suld be hung, and that the money above mentionat suld be bestowit that way in respect of the present necessities.

March 27.—The minister and session qvenit, and thocht meit that ane new pulpitt suld be built in the kirk, seing the minister compleinit of the pulpitt. They agreit wt Alexr. Storie, wricht, for making of ane new pulpitt; and if thair suld be more money than wald extend to the hinging of the bell, that it suld be takin to help to build the pulpit; qrto the haill session agreit.

March 28.—Twa or thre dayis maist tempestuous weather that ever was sein—the sea filling far higher nor ever was sein befor in this age, the weather being so tempestuous,

April 17.—The minister and Robert Lawder, and some of the elders, who did often oversee the work of the bell and pulpitt, and quha did deburse the moneyis, shew to the session that the haill expenses of the bell did extend to 159 lib. 8s. 6d., and so did exceid the sowme qlk was stentit and collectit for the communion cupis, &c., be 3 lib. 3s. 6d.; for the haill sowme qlk was stentit for the communion cupis, &c., was 156 lib. 5s., als is to be seine in this session buik, the first day of Februari 1618, in the stent maid be the minister and heriters, as is thair at lenth specifeid.

The minister did pay the said 3 lib. 3s. 6d. out of his awin pocket.

Item: It was fund efter reckoning that the expenses of the pulpitt did extend to 59 lib. 4s.; qlk 59 lib. 4s., withe the forsaids 3 lib. 3s. 6d., as said is, the said Mr Johne Lauder, present minister, did pay out of his awin purse, for the better decorment of the kirk, extending in all to 62 lib. 7s. 6d., and desyrit no recompense, bot did give the soume frelie of his awin accord to so gude ane use.

Item: It was ordainit that all this premiss suld be registrat in the session buik as is heir sett doune; and lykwyse to be registrat in the session buik that the bell and the kirk Bible was sent be Johne Murray, ane of his Maijesties bedchalmer, and Lord of Annandaill and proprietar of the lands of Tyninghame, *ad perpetuam rei memoriam*, as it is heir sett doun and registrat to his perpetual comendation and praise.

April 24.—The Lords Supper celebrat. Gude order keipit at all tymes, praise to God!

May 1.—The minister demandit the elders if they knew of anything to be takin order with; they answerit that they knew of nothing, praised be God! Item: If they knew of any not communicants. Ther wer nane to thair knowledge, bot suld try farder.

May 3.—Ane bairne baptisit to Robert Lauder, portionar, of Tyninghame—D.L.N. Mary. Witness: the Laird of Smeton, elder; Patrik Whitlaw of that ilk, and Mr James Sydserf of Ruchlaw.

May 29.—Intimation maid out of the pulpitt be the minister to absteine from drukenes, utherwayis if any

suld be fund giltie thairof suld be ordainit to pay thre punds *toties quoties.*

This day reportit that John Jakson was not to proceid in mariadge wt Helen Bassenden, bot that the mariadge was given over, and thairfor qfiscats to the use of the pure, and uther pious uses, the 40s. qsigned be him, according to the order maid thairanent.

Ordainis everie elder to sairche the toune thair day about in tyme of preiching, and in Skugall—to begin the nixt day.

July 11.—Betriche Nysbett was compleinit upon, that she past to Skugall sea in tyme of preiching, to gather powis thair. Being befor summonat and callit, and accusit of Sabbothe-breaking, altogedder denyit; and seing it culd not be gottin for certin, ordainis hir to keip the kirk everie Sabbothe, utherwayis she suld be censurit wt all rigour. She promeisit to keip the kirk everie Sabbothe orderlie.

Item: Some of the elderis compleinit on Cristen Kellie, spous to John Fa, in Knowis Miln, that she did verie seldom resort to the kirk upon the Sunday. It was answerit be David Be that she was diseast in hir legs, and micht verie hardlie travell. The session ordainis David Be to go to hir, and advertyse and admonish hir, in the name of the session, to resort to heir the Word; utherwayis they wald cit hir befor the session.

July 17.—The session ordains Js. Patersone to be wairnit to the nixt day, for coming to the gaitt to fecht with Alexr. Skugall.

July 24.—James Patersone callit on, compeirit, and accusit for drawing ane quhinger on the Sunday to

fecht with Alexr. Skugall, answerit that when he saw his mother bleid he culd not conteine himself. Yit he submittit himself to the will of the session. Ordainis him to sit doune presentlie on his knees and ask God forgiveness before the kirk-session, qlk he did, craving pardon for his offences.

July 31.—Item: This day the fast keipit befor and efternoon, in regard to the famin and pestilense in England, and for a gude success to the Kingis navie and forcis be sea and land.

August 7.—The fast keipit and solemnizit.

August 28.—The session haldin, the minister was heavilie greivit becaus in the mornin some boatis came in wt heirin, and began to sell. They desyrit George Shortus, officer, and some uthers, to go wt him to the heavene to poynd the delinquents; and the minister, wt some of the elders, to go eist at efternoon to se the Sabbothe keipit, qlk they did. The minister attendit the heavene till twelf houris at evene, and sufferit no herring to be sold all that tyme. James Kirkwood reportit that twa boatis came in Skugall bounds, and ane of them was ane boat of North Berwick, the uther of the Blakness. The minister promeisit to advertyse the minister of North Berwick to send them bothe to mak them satisfye, or to be unlawit; and as for the uther, to tak sik order as we micht. The minister reprovit Js. Kirkwood becaus he took not all these herring and qfiscat them to the use of the pure.

September 18.—To ane pure young man, being ane ministers son, 6s. 8d.

September 25.—James Buccan, clerk, desyrit als muche money as to buy ane shoole and spaide to

maik the graifs thairwt, and the shoole and spaide suld stand in the stepill qtinuallie, and suld be onlie appointed for that use; qrto the session grantit and gave him 24s., and the spaide and shoole to be bocht at Hadinton, the 2nd of this instant.

October 9.—Bessie Mathisstone, spous to William Gemmell, compeirit. Being callit on and accusit of Sabbothe-breaking, by sheiring of corn, she qfessit that she shore some, bot verie litel, and ane short quhyll befor the sun-setting. Being heavilie rebuikit and exhortit to unfainyed repentance, ordainis hir to satisfie the Kirk publiklie the nixt Lords Day, and to pay ane merk.

Item: Jonet Bennet, spous to Alexr. Bee, callit on, compeirit, and accusit of sheiring of corn on ye last Lords Day, denyit the same altogedder, and protestit that she had never sik ane intention nor thocht, and by Godis grace suld never do that wrong. Js. Cousland callit on, and accusit for his absence fra the kirk and session the last day, answeirit that he was at Quhitekirk, having occasion to be thair; being accusit for sheiring of corn, denyit the same, and affirmit constantlie that nane in Peffersyd, except Bessie Mathisstone, did sheir any corn at all, and that she did sheir verie littel. Being earnestlie exhortit to keep the kirk as became, he was demittit.

1626.

February 12.—The session haldin, Mr Hen. Millis, schoolmaister and reiddar, desyrit support of the par-

ishe, that he micht pass away, as the bairnis were dissolvit fra him, and ane uther entrait in his roume—viz., Johne Ferguson.

[Blank from 12 Feb. 1626, till 18 March 1627.]

1627.

March 18.—The minister demandit the elderis if they knew of anything to be taken order withe; they answeirit that they knew of nothing, praisit be God!

March 25.—Pasche day. Collect 10s.

April 8.—Comunion celebrat.

April 22.—The said day Robert Quhyte, in Tyninghame, callit on (being before wairnit) and accusit for not comunicating, answeirit that he was at variance with Alexr. Sleigth. Being heavilie rebukit thairfor, seing he micht have agreit with the said Alexr., and being exhortit to earnest repentance, he was qtent to agre, and to do qtever suld be injoynit, and promeisit never to do the lyke in tyme coming, and that he suld comunicat at the first occasion. He was ordainit to make publick satisfaction befor ye qgregation, and to pay 20s. Item: James Thomson, in Muttonholl, accusit for the lyk falt in absenting himself fra ye comunion, answeirit that he was at variance wt ane man at North Berwick. The minister informit him of his dewtie, being ignorant; and being heavilie rebukit and exhortit to unfainyed repentance, ordainis him to satisfie publicklie, and to do all things injoynit to Robert Quhyt, seing they were bothe in the same falt.

The said day Alexr. Cuninghame, George Lauder, and Johne Airthe, nominat to be elderis.

May 15.—Ane bairn baptisit to Robert Jackson of Eister Lochous—S. L. N. Gideon. Witness: Gideon Bailzie, Robt. Lauder, Mr Alexr. Hepburn, pedagogue to the said Gideon Bailzie.

[Blank till 13 July 1628.]

1628.

July 20.—My Lord Hadingtone being in Edinr.

Intimation to collect the nixt day for the pepill in Leithe.

Aug. 17.—The minister demandit of the elderis if they knew of anything to be taken order wt, seing thair wer heir many pepill at the draif in taking of hering. They answeirit that they knew of no disorder, praisit be God! and that the kirk was weil keipit bothe befornoone and efternoone this day and the last day, and that thair was no Sabbothe-breaking be the draifers or uthers.

Aug. 24.—Great rain and great spaitt water. Text 1 Joel, 10. The twentie of August, being Wednesday befor, verie windie. Skaithe bothe be sea and land. The draife removing: ane great take befor.

Ane fast intimate to be keipit the next Wednesday throughout all Scotland, in barroun tounes, and in landwerds throughout all Scotland on Sunday. The causes, besyd the four causes of the preceding fast, the distress of the city of the Rochell; to pray God for it, and for the hastie release thairof, and for season-

able weather to the harvests, in regard of the unseasonable weather befor.

September 7.—The qlk day thair was 25s. given for a winding sheit for a man quha came in Peffersand, and was buryed the last week.

Intimation maid out of the pulpit anent the election of the persons foresaid to be elders—Alexr. Cuninghame, George Lauder, Johne Airthe, Thomas Neilsone, and John Neilsone. Item: Given to ane stranger, being ane Transelvanian, 18s. He was supportit be all the kirks of the presbiteries.

September 14.—Hadingtone and all his family in the kirk. Mr Broune this day preichit befornoon.

September 23, being Tysday, ane bairne bapteisit to Robert Lauder, portioner, of Tyninghame, in the yeir of God 1628—S.L.N. Patrik. Witness: the Laird of Smeton, elder; Patrik Hamiltone, Robert Hamiltone, Robt. Jaksone, George Pringall, Johne Livingstone.

November 9.—The minister shew to the elders that James Andersone was before the presbiterie on Thursday last; and becaus he compeirit not in linnen clothes on Sabbothe, he was ordainit to come againe to the presbiterie at thair next meeting. The ten day of November, Thomas Nicolsone, son to David Nicolsone, in Tyninghame, buryit. Died of the pox, being 12 or 14 years auld, of gude expectation, if God had qtinuit his lyfe.

The 12 day of November, at even, twa men in the Knows, taskers to David Bee and James Millar thair, comeing fra Prestonkirk, fra the barne whair they did thrashe daylie, dyet in the water besyd Preston Milne, on horseback, and wer fund on the morne—the

ane of them callit Js. Robesone, the uther Thomas Yerston—the said Thomas Yerston buryit at Whittinghame, and Js. Robisone at Prestonkirk—the water being greater then ordinar.

The 15 day of November ane man of Rotardame buryit, his ship being cast away besyd Skugall, the 14 day of November, in the nicht, about ane in the morning; the rest of the men being safe.

November 30.—Intimation maid of a thanksgiving to be keipit the next Sabbothe for the gude harvest, according to the ordinance of the Provinciall Assemblie.

December 21.—No preiching, bot reiding, the minister being at Whittinghame wt his brother Alexander. The said 21 day, Alexander Lauder, my brother, depairtit this lyff, and sleipit maist sweetlie in the Lord, betwixt sevin and aucht houris at nicht, at Whittinghame, in my Lord of Whittinghame his hous, and was brocht doune in ane hors litter to Tyninghame upon Tysday, the twentie-third of December, to his buryall besyd his father and brother; many accompanying him, bothe gentlemen and utheris.

1629.

January 4.—Robert Ewart compleinit on Alexr. Jakson becaus he slanderit him, calling him a thief. The said Alexr. compeirit, being sumonit and callit on, and accusit heirof, and being rebuikit, affirmit he wald byd be the same, and prove it. The session referis the same to the court and the civill magistrat, that if it wer provin thair the magistrat micht punishe

the said Robert Ewart; and if utherwayis, the said Alexr. Jakson micht be sent back fra the court to the kirk-session, and punishit as ane slanderer of the said Robert Ewart. Heirwt the saids pairteis wer bothe content, so they wer dimittit, efter admonition given be the minister to them bothe.

January 11.—This day James Fairlie preichit, the minister being at Edinr, at comand of the presbiterie, to assist Mr Js. Home, minister at Dunbar, anent the tryall of ane woman suspect of witchcraft in the parish of Dunbar—viz., Issbell Yong, in Eist Barns.

January 26.—No examinations at efternoone, the minister being at Prestonkirk, quha preichit thair at efternoone, and was lykwyse at the buryall of Mr Johne Dalwell his eldest son, being four yeirs auld or thairby.

January 28.—Wednesday, Mr Thomas Hepburn, parsone of Auldhamestockis, buryit at Auldhamestocks; the minister, wt sundrie uthers, being at his buryall.

February 19.—George Forest and Jeane Lauder, sister to Mr Johne Lauder, minister at Tyninghame, maryed.

February 22.—The elders qvenit, the minister socht James Andersone his penaltie fra Johne Airthe, quha was securitie and caution thairfor. The said Johne offerit ffour merks. The minister refusit to tak the said ffour merks; yit, by pluralitie of votis, it was qcludit that the said ffour merks suld be resavit, in regard of the said Js. Andersone his povertie. The said four merks put in the box. The minister also demandit from Johne Airthe ten merks, promeisit for

Js. Neilsone his buryall in the kirk. Sore against the minister his will he was buryit thair, or ony uther ather, seing the minister had debarret many fra buryall in the kirk quha wer in use to bury befor in former tymes. Johne promeisit to have it reddie, seing the said James Neilsone was his father-in-law.

April 12.—The session haldin, the minister demandit the elderis severalie if they knew of anything to be takin order wt; they answerit that they knew of nothing, praisit be God!

May 10.—Intimation of the comunion to be celebrat, God willing, the nixt Lords Day—the sermon to begin on Seturday nixt, betwixt 3 and 4 at efternoon (exhorts the pepill to keip gude order), and the morning sermon on Sunday to begin at six houris in the morning.

May 17.—The comunion celebrat: gude order keipit at all tymes, praised be God!

Item: Given to Alexr. Storie 6s. for seiting the tables.

Item: To Johne Fergison, reiddar, 12s.

Item: The not communicants, if any be, to be tryit and qvenit befor the session.

June 7.—The session qvenit, it was ordainit, as often befor, that everie elder suld searche the towne everie Sunday befornoon and efternoon, thair day about, and to delate the absents fra the preitching to the session, that they may be censurit; and to begin this day, qlk they promeise to do.

June 14.—The said day James Fairlie, in Eist Barnis, schoolmr thair, preichit heir befornoon and efternoon, the minister being at Auldhamstocks, quha

preichit thair at the comand and ordinance of the presbiterie.

August 30.—Item: The said day ane bairne bapteisit to Christopher Waltone, mariner at Dysert, and husband to Issbell Lauder, sister to Mr Johne Lauder, minister of this parishe—the said Christopher not being in thir quarteris, and the said Issbell being heir visiting friends, and being delyverit in hir brother Mr Jn. Lauder his hous. The said bairne S.L.N. Robert. Witness: Robert Jakson, Mr Geo. Jakson, Jn. Gilbert, wt utheris. The said bairne presented be Geo. Lauder, hir brother. The said day ane great profanation of the Sabbothe, bothe be the fisheris at the draife and the countrie pepill, at efternoon, fra four houris at evene, especiallie efter the efternoon sermon, to the great greife of the minister and uthers weill affected personis—the breake being bothe at Dumbar and heir at Tyninghame sea syd, at Skugall, and at North Berwick.

September 6.—The elderis qvenit, mention being maid to them be the minister of the last dayis Sabbothe-breaking, appoints tryall to be maid bothe anent the sellers and buyers of herring that day. It was answerit that the delinquents were verie many, that hardlie disciplin culd be usit against them all, and that it was extraordinarie. Ordanis tryall to be maid so far as culd be, that the delinquents micht be delatit to thair awin ministers and sessions, and sent heir, or utherwayis to be censurit according to the order of the Kirk, and disciplin thairof.

Item: Mention maid anent the collect for the pepill in Lithgowshyrre, qrby ane gentilman of surname Pollok was utterlie impoverished.

Item: Anent the collection and qtribution for pepill in Lithgow. Ordanis also the elderis to searche the towne everie Sabbothe befor and efternoon (and Airthe to begin againe this day), seing the pepill came not so frequentlie at efternoon as neid wer.

September 13.—This day Mr William Browne, pydagog to Robert Hamiltone, sone to the Earle of Hadingtoune, preichit befor and efternoon, the minister being at Dunbar, quha preichit thair befor and efternoon, at comand of the presbiterie, for Mr Johne Home, minister at Dunbar, being sick.

September 19.—Archbald Thomson, ane pure creil man, buryed.

October 4.—The minister regraitit to the session that he culd not gett sik quarrente to punishe the prophaners of the Sabbothe in tyme of draife, the 29 of August last, thair being so many delinquents, and that he socht the advyse of the presbiterie heirin some presbiterie dayis since, and thair advyse was, if no uther order culd be had, to denunce the judgment of God against them, and to show to them out of Gods Word the danger of Sabbothe-breaking, if they repent not and amend not; qlk the minister faild not to do accordinglie, and did censure lykwys those of this parishe that wer faltie.

October 11.—Mr Alexr. Hamiltone, presentit to the kirk of Hadington, preichit befornoon.

October 20.—Ane bairne bapteisit to James Rippethe, tincklair—S.L.N. Archbald. Witness: Archbald Ellot, George Lauder, David Berry. He producit ane testimonial of his lawfull mariadge and honestie fra Grenla, in the Mers.

October 28.—Item: 40s. of Alexr. Jaksone his penaltie for feighting sent doune be my Lord of Hadingtoune to the box, to be employid *ad pios usus.*

December 13.—This day, ane bairne of my Lord of Binnings—viz., Alexr.—being sex quarteris auld or thairby—was buryed.

December 27.—The weather being verie vehement.

1630.

January 3.—James Andersone callit on, and accusit for not adhering to his wiff, and resorting to hir, affirmit that he did not desert hir, nether was of mynd to do so, bot repentit of his former ill cours, and that he did resort to hir, and suld qtinue so doing, God willing, and that hir sister being in the hous wt hir, wt qm he culd not well agree, was the caus of his strangeness to hir. The session assured him that if he did not amend they wald assist the woman to intend process against him befor the comissers.

January 24.—This day the bands of mariadge betwixt Mr Johne Lauder, minister of this parishe, and Elizabethe Haitlie, proclaimit the first tyme.

February 7.—The said day Mr Johne Lauder and Elizabethe Haitlie wer maryed at Wittinghame, at efternoon. Mr Alexr. Douglas preichit heir befornoon, and at Wittinghame efternoon. She came to Tyninghame on Friday therefter, the 12th of Februari 1630.

May 2.—The sacrament of the Lords Supper celebrat: gude order keipit, praised be God! at all tymes.

Given to Johne Fergisone, readder, 12s.

August 8.—Alisone Makmathe callit on, compeirit, and accusit, answeirit that she came to dwell wt hir sister a quhyll, hir maister and mistress being in the Tolbuithe in Edinburgh. Ordainit hir to produce a testimonial fra Edinburgh betwixt and this day aucht dayis, or els to go of the towne; qlk she promeisit to do, and was dimittit.

August 15.—Alison Mackmathe producit ane testimonial fra Mr Johne Maxwell, minister at Edinr., qlk was allowit be the session.

August 22.—The said day the minister earnestlie desyrit the Earle of Hadingtone to caus his servants attend the heavene, lest the Sabbothe-day be prophaned be inbringers of herring, seing thair wer gude store of herring takin. My Lord promeisit to do the same. Thair was littel or no prophanation, praised be God!

September 5.—The qlk day the session haldin, the minister demandit if thair was anything to be takin order withe. James Kirkwood shew to the elderis that he had resaifit ane letter fra his maister, the Laird of Skugall, desyring the session to appoint ane place in the kirk for his ald seitt, seing his servants in Skugall and Aldhame had no seitts as yet in the kirk. The minister and elderis, qsidering this, thocht gude to take the advyse of the presbiterie heiranent, if it can not be agreit upon be the pairties themselfs having interest. The session thocht that the seitts in the southe syde of the kirk micht be qvenientlie altered, wt thair faces to the pulpitt and thair backs to the west, and standing in order befor another, qlk wald

make far more roome for ma seits, and the pepill micht heir more qvenientlie and attentivelie—my Lords tenants having any thre seitts in the first roume, and the Lairds tenants ane to the doore.

September 26.—The qlk day the elderis qvenit, the minister shew the elders that he desyrit George Skugall, Rot. Skugall, and Alexr. Skugall, in Tyninghame, and Rot. Ewart, to be at the session wt the elders, seing the thre seitts nixt William Mercer his seitt in the south syd of the kirk ar possessit be them. The minister shew to them that if they wald be content to have thair seitts turnit about, wt thair faces to the pulpit, they wald the better heir the Word, the kirk suld be the better dividit, and the Laird of Skugall his ald seitt being pairtit in twa halffis, wald be sett be this menis convenientlie, and not more roume takin up nor they have presentlie. The said George and Alexr Skugallis compeirit not, qrby they gave evidence and declairit thair unwillingnes. The said Rot. Skugall, present, refusit lykwis to have his seitt any wayis alterit. The minister then shew to them—viz., to Rot. Skugall and Robt. Ewart—that if the presbiterie came to visit the kirk, apparentlie they wald ordaine this to be done, as is above writtin. Rot. Ewart was indifferent heirin.

October 17.—The qlk day the minister spoke to the elders againe anent the seitting of the Laird of Skugallis ald seitt, for his tenants in Aldhame and Skugall, and callit on George Skugall and Rot. Ewart and Rot. Skugall. The said George compeirit not, the uther two compeiring. James Kirkwood renewit his suit anent the Laird his seitt. Rot. Skugall and

Rot. Ewart showed themself somqt unwilling to have thair seitts altered, seing they wer ald possessions; to qm it was answeirit that thair possessions of ferme land in this parishe was bot verie small. In the meanetyme compeirit Niniane Chernsyd, commissioner fra the Earle of Hadingtone, shewing that my Lord was verie willing that the Laird of Skugall his seitttis suld be sit and placet in the kirk as the minister proposit—viz., that the seittis in the suth syd of the kirk suld have thair faces to the pulpitt—if by so doing the kirk suld be better saited, and more roume maid. Bot if the minister and session suld think this not to be expedient nor qvenient, his Lordship suld be content that the Lairds seitts suld be sett as the minister and elderis suld think most fitting and expedient; and that his Lordship suld comand his tennents to obey qhatever the minister and session suld appoint and decerne heirin, seing his L. was assurit that they wald do nothing heirin but qt is most qvenient to be done; seing the minister had declairit to his L. the whole staitt of this matter and busines, and the Laird of Skugall lykwys.

October 24.—This day Mr William Browne preichit, the minister being in the Mers, and his wyff wt him, visiting hir mother and friends.

November 14.—Ane thanksgiving intimat this day, to be keipit the nixt Lords Day, for the gude harvest, as it was appointed be the Provinciall Assemblie.

November 21.—Item: The elderis being qvenit, the minister shew to them that he had desyrit Robert Ewart, George Skugall, and Robert Skugall, to come to the session, that they micht heir and se quhat course

suld be takin anent the seitting of the Laird of Skugallis seits, seing he was ane heritor in the parishe, and had many lands thairin, and lykwis his tenants having no set seitts as yet wtin the kirk. The saids Rot. Ewart, George Skugall, and Robert Skugall compeiring, the minister did declair and shew to the elderis all present, and to them at lenthe, that it wald tend to the ordering of the kirk if the seittes in the suthe syd of the kirk wer seit as is above specified. The elderis being all poseit, wer of the same, wtout qtradiction, provyded alwayis that the honest men to qm the seittis belongis, being but pure mein men, be not put to chairgis by translating thair seittis; bot they feirit, if this suld be done, that thair suld not be roume aneuche in the floor of the kirk for the women.

Robert Ewart and George Skugall were qtent that qtever cours the minister and session suld take herin they suld not oppose, seing my Lord of Hadingtoune, thair maister, was qtent herewithe; bot Robert Skugall did not yeild heirto. The minister and elderis thocht meittest yet to advyse quhar the Laird of Skugalls seitts micht be most qvenientlie seit, to the Lairds contentment and consent of all pairtis, if it be possibil. The minister promeisit yet to speak the Laird heirin, and to shew him quhat was done, and in name and behalf of the Laird of Skugall was qtentit. The saids Robert Ewart and George Skugall desyrit that they micht be adverteisit quher thair seittis suld be alterit or removit, that they micht help to sett them againe. The minister answeirit that befor thair seitts be alterit or removit they suld heir the decreit of the session heiranent, qrto they agreit.

Item: Intimation maid to the pepill that the Shorter Scotshe Catecheis and the examination is to begin (God willing) the nixt Sabbothe.

December 26.—The elderis qvenit, ane act maid against mashing or brewing upon Sunday, at evening, or any tyme of the Sunday, under the paine of threttie s.

1631.

January 16.—The qlk day the session haldin, George Fisher compleinit on Alexr. Jakson, that he had slanderit him by calling him ane theiff, by stealing ane sheep fra Alexr. Hude. The said Alexr. callit, compeirit, and denyit that he slanderit, for he said he spake no thing bot the treuthe, and that he wald prove it. The session refers it to the civil magistrate, to be tryit be the court; qrwithe baithe the parties wer content.

The 25 day of Januar, Tysday, 1631, ane bairne bapteisit to Mr Jn. Lauder, minister at Tyninghame —S.L.N. Johne. Witness: the Laird of Smetoune, yonger; Mr Lauder, Robert Jakson, Js. Preston, Mr Alexr. Douglas, Johne Dougall, Alexander Cuninghame. He was bapteisit be Mr Jn. Dalwell, minister at Prestonkirk. The said Johne Lauder was borne on Thursday last, the twentie of Januari, at sex houris at nicht or thairby.

January 30.—This day, by advyse and command of the session, given to the smythe for mending the kirk door lock, and the iron qlk holds the water to the baptisme.

February 27.—This day being fule weather, and the water great in regard of the rain.

April 3.—The minister posit the elderis severallie if they knew of anything to be taken order withe; they answeirit that they knew of nothing, praised be God! Ordains ilka elder thair day about to searche the towne, as it was often ordained befor, and Johne Airthe to begin this day at efternoon.

April 17.—The minister desyrit the elderis diligentlie to qsider anent the placing of the Laird of Skugall his seittis, seing it was long delayed. Item: It was fund be the session and minister that it had beene weill done that the seittis in the suthe syd of the kirk wer turnit wt thair faces to the pulpitt, or to the eist; bot seing the awiners of the seittis wer not willing heirto, and seing if the seittis wer not maid shorter the roome in the middell culd not be sufficient for the women, therfor the session thinks meitt, and resolves and decrees, till better course be taken wt all the seittis in the bodie of the kirk, that the seitt qlk standis fardest west, exceptane in the north syd of the kirk, be removit to the suthe syd, and be placit betwixt Rot. Ewarts seitt, nixt the kirk door, and ane of the Laird of Skugall his seittis placit and seit in place thairof, seing the said seitt qlk is ordained to be removit pertains to no man wtin the parishes, the session therfor having powar to place it quhair they please; and lykwys decrees and ordainis that the uther seitt pertaining to the Laird of Skugall be placit in the suthe syd of the kirk, betwixt Rot. Skugallis and Rot. Ewarts seitt—viz., betwixt Rot. Skugallis and be eist Rot. Ewarts seitt—and the seittis to be thus placit be-

twixt and the nixt Sunday; and therfor the minister desyrit the saids Rot. Skugall and George Skugall, and Alexr. Skugall, brother to the said George Skugall, and Rot. Ewart, all personalie present, to come on Wednesday nixt to see the seittis thus seit and placit as said is; qrto all the saids personis at lenthe agreit and willinglie consentit, and promeisit to be present the said day in the kirk, to assist and concur for seiting of the said seits (God willing) as is abousheit. The minister and elderis thocht this decreit anent the seittis to be verie equitable, becaus the parishe being devydit in four pairtis. The Earl of Hadingtone hathe thre pairtis, according to the husbandlandis, and the Laird of Skugall ane pairt; and, thairfor, in bothe the syds of the kirk the Earl of Hadingtone and his tenents aucht to have thre seittis, and the Laird of Skugall ane, even to the stepill, if they please to plant and seit seittis throughout all the kirk.

Item: Given to Johne Fergisone, reiddar, 9s.

April 24.—Given to a man with a testimonial, robbed by pyratis, 9s.

May 22.—The qlk day the comunion celebrat: gude order, praised be God! keepit at all tymis. Given this day to Johne Fergisone, reiddar, 12s.; to Jas. Bucane, 6s.; to Alexr. Storie, wricht, for seiting the furmis and tablis, 6s.

August 14.—The minister desyrit that the elderis wald have ane speciall cair that thair be no Sabbothebreaking in regard of the draife.

August 21.—Reportit be some of the elderis that Alexr. Jakson was come in the morning wt some her-

ring, and that some pepill in the toune coft them—bot thair was few of them; and that some sett nettis on Setterday at nicht, and cam in this morning, bot had no herring. The minister answeirit that those pepill quha did sett on Setterday, against the order maid, did qt in them lyis to move the Lord to put away the draife, and not to bliss it, and that he wald delate them to the admirail; and ordainis Alexr. Jakson to be wairnit to the presbiterie, becaus it is ordainit that this yeir all breakers of the Sabbothe, by selling or inbringing of herring, sall be callit befor the presbiterie, becaus the civill magistrats wer not so cairfull heirin as need wer, and did not punish the breakers of the Sabbothe so severlie as they demerit.

August 28.—Intimation maid to the pepill to provyde something for the distressit pepill of the Palatinate, against the nixt Sunday and this Sunday come fyfteine dayis.

September 4.—Collect for the distressit pepill of the Palatinate, 32s. The minister desyrit them earnestlie, quha have not brocht thair contribution this day, to bring it against the nixt day, or els he wald come to thair houss that brocht not.

September 11.—Collect for the distressit pepill above mentionit, 16 punds 3s.—my Lord of Hadington having alreaddie given, at Edr., for this effect, thre hundrethe merks.

September 25.—The minister shew to the elderis that Alexr. Jakson compeirit befor the presbiterie, and was ordainit to give to our box qt he gatt for his herring qlk he brocht in on the Sabbothe-day above mentionit, and qt he affirmit he gatt bot thretty shillings (qlk the

said Alexr. Jakson producit before the session, and was put in the box), and promeisit not to transgres in tyme coming.

October 23.—The 20 day of October, being Tysday, ane extraordinarie great spait water—great raine having fallin on almost all the nicht befor, and that day exceidinglie. It overflowit all the bankis.

Upon the twentie-ffourt day of October, my Lord of Hadington remivit fra Tyninghame to Edinr., wt his family, being Monday

October 30.—The fourt day of Novr., being Fryday, ane great spait water, neir als great as the uther.

November 6.—Upon the ellevint day of November 1631, being Fryday, Alexr. Jakson and Robert Nicolsone dyed in the creek, as they were riding through the creek to Dumbar—at the foot of the creek, the sea coming in—and were brocht to Tyninghame late at evene, and wer bothe buryed on the morn, the twelf day of November, Seturday.

November 20.—The qlk day the minister compleinit and regrated to the session that some pepill had prophainit the Sabbothe, and done wrong to thair neichbours, at the laikwaik of Isbell Hude, qlk was on the Sunday at nicht, be hurling cairtis togidder in the towne, and casting water on Johne Jaksons hous, and that he had caused wairne George Foster and Johne Ewart, quha wer delatit as guiltie. Bothe the saids George Foster and Johne Ewart callit on, absolutely denyit the same, and affirmit that Jonet Dunse and Isbell Foster, and some that wer wt them, did make some ryott, so far as they hard. Ordains them to be wairnit to the nixt day.

The said day compleinit Johne Ewart on Alisone Fowllar, spous to George Ra, that in David Nicolson his house, that the said Alison spake some words efter Alexr. Jakson his deathe, pairtlie sclanderous against the said Alexr. Jakson, now depairtit this lyff, and pairtlie propheticall against him—viz.: that he suld die the same deathe and suld go the same gaitt that Alexr. Jakson did, becaus they trick hir gudman in the nicht wt peis, and compleinit of him to the civill magistrat. Being demanded if he culd prove that be famious witness, answeirit that he culd; and therfor nominat Andrew Strong, Patrik Bassindean, Margt. Huntar, Adam Skugall, Manus Clerk. Ordains him to come again the nixt day, and to bring his witness wt him.

November 27.—Jonet Dunse and Elspeth Foster callit on (being twa yong lasses) and accusit for using ryot that nicht quhen Isbell Hudes laikwaik was. They affirmit that they did no wrong that nicht, nor usit any ryot, but went further, and came in againe, and hard some bairnis making din in the gaitt, and that they came in againe. Being demandit quha ther wer, answeirit they culd not tell, becaus the nicht was mirk. Efter many questions and answeris and threattings to them, referris it to farder tryall; and if they will not confess, referris it to the court, to be tryit thair for the wrong done to honest men for hurling some of yr cairtis togidder; and if they be qvict thair, they and the persons that wer wt them suld returne to the session, and be censurit for prophaners of the Sabbothe.

December 11.—Margt. Huntar callit, compeirit, and

being demandit qt she hard Alisone Fowllar say qcerning umqll Alexr. Jakson and Johne Ewart, she answeirit, that the said Alisone, being at variance wt umqll Alexr. Jakson for the peis, as is above written, said that it is weill done to hant gude companie, and it is weill done to parents to bid thair bairnis to weill —bot wald answeir no more. The said Margt. Huntar rebuikit becaus she wald say no more. She was demittit till she suld be wairnit againe. Robert Ewart lykwyse affirmit that Alisone Fowllar said to his wyff: If I burne befornoone for thaise speichis, Margt. Huntar will burne efternoon.

December 25.—Anent the ryott at the laikwaik: referris it to be tryit be the court, seing we culd not gett notice perfytlie quha maid it; and in the mater the session thocht gude to make publick intimation of the dyscharge of sik ryottis in tyme coming out of pulpitt; and lykwise the minister rebuikit out of pulpitt, in audience of all the pepill, sik ryottis at sik times —or any disorder—qlk is rather a tyme of mourning nor of mirthe; and promeisit, if we wald gett perfyt knowledge of the comitters of sik disorders and ryottis, they sall be callit before the presbiterie, and censurit seveirlie, and punished.

Manus Clerk callet on; and being demandit quhat he hard Alisone Fowllar speik anent umqll Alexr. Jakson and Johne Ewart to Margt. Huntar, answeirit he hard hir say nothing bot this: God send everie ane gude end: it wer weill done for parents did thair children hant gude companie; to qm it was answeirit that he spake utherwayes in his hous, qr she confessed that she said Jon. Ewart, Robert Ewart his sone, his nech-

bour, wald go the same gaitt. This the said Manus Clerk denyit.

Item: Adam Skugall callit on, compeirit, and being demandit quhat he hard Alisone Fowllar speik, he answeirit that he did not tak tent nor gude heid quhat she spake, for he was at the fyresyd wt companie, and she was in the chalmer wt Margaret Huntar. Being rebuikit, he was ordainit, and Manus lykwyse, to compeir againe the nixt session-day, and the rest of the witness to be present wt Andrew Strong.

1632.

January 8.—This day Alexander Cunynghame compleinit of ane foule lye—yea, infamious libell—maid against his wyff, and some honest women in the towne. Thre wer suspectit to be the authors: George Shortus, Alexr. Storie, and William Sandie—at the leist, as he alledgit, it was first hard of them, bot quhidder they wer the authors of it he culd not certainlie avouche. The minister told the session that he spak the presbiterie yranent, and that thair advyse was, that all diligent tryal suld be usit, and wairne the pairties suspect to com heir befor the session; and therefor ordains the persons forsaid to compeir the nixt day.

January 15.—The session haldin, George Shortus callit on, compeirit, and accusit for making ane ryme on some honest women in the toune, he absolutlie denyit; and being demandit of quhom he hard it, answeirit he hard it of some bairnis in the towne, bot he knew nothing of it. Alexr. Storie also callit on, com-

peirit, and accusit heirof, qstantlie denyit, and offerit to undergo any punishment suld be inflicted on him if it wer proven against him, and that the common word was that umqll Alexr. Jaksone maid it. William Sandie callit on, constantlie denyit that he had anything ado wt the maiking of it. Ordains them to compeir againe quhen they suld be wairnit for this effect.

January 22.—Robert Ewart compeirit, and complainit upon Jeane Ra, dauchter to Alisone Fowlar. The minister shew to the session that Rot. Ewart came to him and desyrit that he micht be wairnit to the session this day, and that becaus this busines was now in hand he had causit the clerk warn hir. The said Jeane Ra callit on, compeirit. Robert Ewart affirmit that she spoke ill and despytfull words in the milne against his sone, George Ewart, quha is now depairtit this lyff: that quhen ane said in the milne that George Ewart was deid, she said the devill did wiche him; and that William Morton, millar, hard hir say thir words, quha is now heir present. The said William Morton was desyrit be the minister to tell quhidder she spake thir words or not. He hard no sik thing, bot some ether hard speichis betwixt them. Margt. Ewart spake more hardlie to the said Jeane than she did to hir. Refers it to farder tryall.

Item: The said Jeane Ra being accusit that she suld have said to Rot. Ewart his wyff: If hir mother be burnt befornoon, Margaret Huntar wald be burnt efternoon. She answeirit it was treu she spoke these words; that hir meining was, that hir mother spake no words bot the words qlk Margt. Huntar spake

quhan they did challenge—and they qfessit themselfs that Margaret Huntar spake no words bot these qlk wer collerabll—and so hir mother was no witche more nor Margt. Huntar is.

Item: Anent the infamous libell: ordains Johne Jakson, tailyeour, to be wairnit to the nixt day, seing it was alledgit he hard somqt of it off the pairties forsaid, and that he hard some of it. Ordains that he micht tell off quhom he hard it.

Item: Ordains Johne Kirk, in the Knowis Miln, to be sumonit to the nixt day, for breaking the Sabbothe by carying of ane laide upon the Sunday.

Item: The minister earnestlie desyrit the elders that, seing Alisone Skugall was lying bedfast, and was extremelie puir, having nothing, that some cair micht be had of hir, and therfor ordains James Buccan, clerk, to go about the toune and parishe for provisions to hir weeklie until she ather be restorit againe, or depairt this lyff. The haill elders allowit of this course, and qsentit heirto, seing the portion she gettis out of the box is not sufficient to intertaine hir; and ordains Jas. Buccan to begin the morn, qlk he promaist to do.

January 29.—The minister shew to the elders that, anent Alisone Fowlars busines, he had told Robert Ewart and his sone the advyse of the presbiterie as is abousheit, and therfor demandit of him quhidder he wald insist or not; and the said Robert Ewart and his sone sayd they culd not get hir speiches provin bot by ane witnes, seing she denyit. That therfor he had desyrit Robert Ewart and his sone, Johne Ewart, to come to the session this day, and lykwyse had caust wairne the said Alisone Fowlar, and Jeane Ra,

hir dauchter, to compeir lykwyse, that this busines among them micht be brocht to some qclusion ather by farder insisting into it, or by agrement.

The said Robert and Johne Ewartis callet on, compeirit, and being demandit qt they wald do farder in the mater anent words betwixt Alisone Fowlar and them, they answeirit that, seing they culd not gett hir words perfytlie provin as they thocht, they wer willinglie qtent to agre, or to do qtsoever the session wald injoyne. The said Alisone Fowlar lykwyse being callet on, compeirit, and demandit qt she had to say against Johne Ewart or Rot. Ewart, answeirit that she had nothing to say against them, bot onlie that umqll Alexr. Jakson was verie severe against hir husband and hir qn he was alive, and that Johne Ewart forsaid tuik great pairt withe him, and allowit the said umqll Alexr. Jakson in his severitie against hir husband and hir; bot now she had forget all quarrellis, and did forgive the said Johne. To qm the said Johne Ewart answeirit that he allowit Alexr. Jakson in nothing against hir husband, George Ra, and hir, bot in that quhairin he had just cause and occasione, as all the pepill knawis. The minister exhortit them to peace and love, as became neichbours and Cristianis; and in end bothe the pairteis, in presence of the session, wer content to take eache utheris be the hand, and promeist to agre as became Cristians in tyme coming, God willing. The said Alisone desyrit the saids Robert and Johne Ewarts to forgive hir if she had uttered any rashe speiches ather against his sone or him. They did forgive hir, and tuik hir by the hand, and she them lykwise.

Being demandit if they had anything to say against Jeane Ra, they answeirit they had nothing to say against hir, nor to accuse hir off; and so they wer dimittit.

Johne Jakson callit on, compeirit, and demandit if he hard of the libell maid against the honest women in the towne, answeirit that he hard of it of some bairns in the toune; to qm it was replyit, that if he hard it of some bairns in the towne, and spake of it, and had some of it per them, if he tell not of quhom he hard it he sall be thocht guiltie of it himself as ane of the authoris, and be callit befor judgis. He answeirit he hard it first of Jonet Mersone, spous of William Merser, and that she hard it first of some bairnis in the towne. Refers it to farder tryall.

February 4.—The minister invayit out of the pulpitt against makers of infamous libellis, and threattened sever punishment against the authoris thairof if they culd be knowin.

The elders being qveined, some affirmit (quidder trewe or not it is not knawin) that umquill Alexr. Jakson had great hand in the making of it. The minister answeirit that if he was innocent heirof it was a great falt to slander the deid, and thairfor referis yet to farder tryall.

Item: James Robesune, in Aldhame Links, callet on, compeirit, and accusit for prophaining the Sabbothe by taking and chasing of cunnings in the efternoon the first of Januar, answeirit he slew bot ane cunning, and did it in verie short tyme, seing he was to send ane pair away upon the morn; and that he nevir did the lyk befor, nather suld do the lyke heir-

efter, God willing, on the Sabbothe. The elders heirwithe advyst, seing he was newlie come to the parische. Being rebukit by the minister, ordains him to ask God forgivnes on his kneis befor the session (qlk he did), and to pay the pryse of that cunning qlk he tuik to the pure; and if ever he did the lyke againe, he suld be censurit wt all rigour, and suld satisfie publicklie; qrto he agreit.

The minister and elderis appoints James Buccan to go throuche the toune and parische again, and seik intertainment for Alisone Skugall, seing she is in great necessitie. The said James promeisit to qtineu in getting intertainment to hir fra nichtbouris in the parische.

February 12.—Sumonds red at the kirk-door for valuation of teindis.

Johne Kirk callit on, compeirit, and accusit for carying ane laid on the Sabbothe-day, he answeirit that the Setterday all the nicht was foule and great rain, and he caryit away ane laid tymouslie on the Sunday at morn. He promeist never to do the lyke. Being rebukit, ordains him to satifie publicklie the nixt Sunday. Being demandit if his maister knew thairof, or comandit him to do it, he answeirit that his maister nether bade him nor knew thairof.

1633.

May 26.—The said day, at efternoon, ane bairne baptised to Mr Johne Lauder, minister at Tyninghame, be Mr John Dalwell—S.L. naimed Alexander.

Witness: Robert Lauder, Mr George Jakson, James Diksun of Belchester, Alexander Cunyghame. The Lady Gosfurd and uthers present befor and efternoon. Upon the 23 of May, at twa in the morning, he was borne.

June 2.—Item: This day James Fa his wyffis seit placet in the kirk be advyse of the session.

June 13.—The king came to Seatoun fra Berwick.

June 16.—Reportit be Alexr. Cunyghame that qras thair was ane outcast between George Shortus and George Foster, and qras George Foster compleinit upon George Shortus that the said George did miscall and slander the said George Foster and his mother, and was to sumon him heirfor, if the session thocht it meitt, befor them; that now they wer all perfytlie agreit, and that they wald not trouble the session wt it, for the said Alexr. Cunyghame shew to the session that he did tak painis to agre them, qrwt the session was weill qtentit.

June 18.—The auchteine day the Parliament ridden the first day at Edinr.

June 28.—June 28, being Fryday, the Parliament ridden the last day.

July 15.—Upon the fyfteine day of July 1633, being Monday, the king came fra Seatoune to Innerwick, and upon Tysday, the sixteine day, fra Innerwick to Berwick.

July 28.—Agnes Merser, spous to Mr Alexr. Douglas, buryed at Wittinghame.

August 18.—The said day ane Thomas Wilson, servant to Thomas Nicolson in Tyninghame (being about 17 or 18 yeirs ald), being callit and brocht befor the

session, and accusit of rape, at lengthe qfessit the same, as he did yesterday, being examined be the bailzie, minister, and chamberlane. He was put in the stokis and ward againe; and ordains the presbiterie to be spoken anent him againe, and to come befor them, and the civil magistrat to be advertisit, that justice may be usit and execut against him according to the haynousness of his crime. He was heavlie rebuikit, and exhortit to earnest and unfainyed repentance. The minister shew to him, at great lengthe, the greatness of his sin, and how great neid he had to repent, and to beg for mercie fra God, that his soule micht be saife.

1635.

April 12.—This day collect at the door 10 lib. 5s., for James Wilsons bairne—the mother of the said bairne being now dead; whereof 6 lib. given to Andro Hais wyfe for fostering the said bairne the first quarter, and the rest to be keipit to the nixt quarter for the same effect. The elders being convenit, Alexr. Skugall, Johne Ewart, and George Skugall, being lawfullie summond, compeirit, and accusit of prophaning the Sabbothe be fechting, the said Alexander especiallie, he answeirit he cam furthe with ane swaird, bot drew it not, neither did wrong to any man. To whom it was answeirit, that he caused the pepill to conveine and to mak ane tumult in the toune, and wad have drawn his swaird if he had not been haldin, and thairfor orders him to satisfie the Kirk publicklie the nixt

Sabbothe-day, and to pay 1s. Item: The said George Skugall, brother to the said Andrew Skugall, and Johne Ewart, callit on, compeirit, and accusit of Sabbothe-breaking, by fyting, answeirit that they cam furthe, indeed, but did nae ill. To whom it was answeirit that they did what they culd against uthers, but was not suffered. Ordains them to satisfie publiklie the nixt day, and to pay, ilk ane of them, 10s. Item: The said day the minister nominat befor the sessioune William Merser, James Fyfe, Alexr. Bee in Knowis, and George Shirla, to be elders with the rest, because the number of the elders was now become few. He demandit the elders if they thocht this expedient: they all agreet thereto, and did nominat them lykwise; and thairfor ordains intimation of the election to be maid out of the pulpitt the nixt Sabbothe-day, if any man have anything to say in the contrairi; and if no impediment be maid, to be admitted the nixt Lords Day.

April 19.—To Alexander Sherrie, to buy poudder with to shett the dowes in the kirk, becaus they filet the seitts, 6s.

June 14.—Johne Hay, adulterer, began to satisfie in linnen claithes.

June 28.—Ane bairn baptezit to the Laird of Furd his falconer; the mother thairof, Marin Learmonth—D. unlawful. Witness: sundries honest men in Furd.

July 19.—My Lord of Binning and uthers in the kirk.

1636.

July 17.—Thair dyet of the pox this yeir in Tyningham, fra the 24 of June to this day, ane dochter to Andro Rae, ane sonne to William Messer, ane sonne to Thomas Denman, ane dauchter to Patrik Baxter, ane dauchter to Alexander Lauder, ane dauchter to William Rae, ane dauchter to Mr Johne Lauder—all within four yeirs ald or thairby.

August 7.—Ane publik fast keipit for ane gude harvest.

James Kirkwood compleinit on Johne Kirkwood, his sonne, that he is suspect of fornication with ane woman in his hous. Ordains them bothe to compeir befoir the session this day aucht dayis.

August 21.—The minister compleinit on twa bots in Pilmuir, wha cam into Skugal bounds—viz., the Powart Poole—with herring. Ordains the minister of Whytkirk to be advertised to summon them heir.

October 11.—The said day the fishers in North Berwick parish compeirit, and accusit of Sabbothe-breaking, answeirit that they brocht in verie few. The minister answeirit that they wald have come better speid if they had keipit Sabbothe. Ordains ilk bot to pay 24 shillins, becaus it was found they had but few, and they promeist never to do the lyk again.

November 6.—10s. 2d. given betwixt the reiddar and clerk. [This was the practice at marriages also.]

December 23.—Taken out of the box this day, and distribut, 6 pounds 8 shillins. Of thair is 20s. of the

money of the men that perished by sea—the rest of thair money was bestowed upon thair burial; and ordanis that if any of thair friends or children, or any of thair neighbours, or any that belong to them, shall come heirafter to seik any money which pertainit to them, in that case 20s. which is now distribut to the pure shall be given to them again out of the box.

1637.

Februarii 19.—This day distribut among the poore 8 pounds left be William Gourla, to the gude example of uthers, and his perpetual commendation, he being but ane young servant chield. 16.—James Fairlie buried after the efternoon sermon.

April 30.—This day threttie and thre pepill prayed for in the kirk.

May 21.—Mr Thomas Eliot began to read and sing in the kirk, being received to be schoolmaster and reiddar.

May 28.—No preitching but reiding at efternoon, the minister being at Whitekirk, wha preitchet there.

June 25.—Item: This day, Johne Jackson and his wyfe being callit before the sessioun, and ordainit to satisfie before the pulpit on Sunday nixt, publiklie, before the congregation, and to pay 20s., for scolding and flyting upon ane Sabbothe—viz., this day 15 dayes—with Thomas Dennam, when the pepill were coming over the kirk style, whereby they gave great offence. Item: As often before, ordainis the elderis to search

the toune thair day aboot, in time of the preitching, and delate the absents everie Sunday.

August 6.—Intimation maid out of the pulpit to the pepill to bring contributions nixt day to Thomas Ramsay, in Kirkland Hill bounds, for buying ane hors; the said Thomas being verie puir, and having many children.

August 13.—Upon the seventeine day of August, Thursday, the Earl of Hadingtoune took journey to London; ane tempestuous day, being much rain, the water heir that nicht being verie great.

September 24.—This day some of the elders complainit on some pepill in Muttonhole, wha prophainit the Sabbothe-day by sheiring. To be wairnit nixt day.

December 3.—Given to ane poore woman at the Knowis, callit the Daft Lady, 5s. Ane bairne bapteisit to Alexander Ritchison, nolt herd, in Tyninghame. Item: This day William Broune, webster, and Janet Home, callit on, being lawfullie wairnit, for flyting on the hie gait, and slandering utheris. Being convicted, and heavilie rebuikit, ordainit to satisfie publiklie, or else be put in the jogis if they suld refuse to satisfie, and to pay ane penaltie according to the order.

1638

Upon the 23 day of Januari, being Tysday, Mr Cornelius Ramsay, and Jane Lauder, sister to Maister Johne Lauder, were maryit at Elshenford be Maister James Carmichael.

Feb. 11.—Given to Alexander Storie, wricht, for ane pair of stelts to Henrie Caning, crepill, 4s.

Septem. 23.—Four shillingis given to carray away a crepill. We could get nane in the toune to carray away this crepill the morn, becaus of their business.

October 28.—The minister exortit the pepill to stand to the Covenant alreadie subscribed, and to subscribe nae uther.

1639.

Feb. 17.—This day nae preitching but reiding, the minister being in Dumbar, and preichit thair, being ordainit be the presbiterie.

Mairch 11.—The said day it was concludit be the minister and sessioune that publik prayers suld be in the kirk everie day in the morning, except Tysday and Friday, for preitching and expounding the Scriptures: and suld begin at Genesis, and go through orderlie; and this to be intimate to the pepill the nixt Sabbothe publiklie, that the pepill may come And the prayers or preitching to begin at aucht houris.

April 14.—Janet Horne, spous to James Young, wricht, accusit for abusing hir husband by ill-speaking and scolding: she was ordainit not to be heard again, utherwayes to be put in the jogis, and handlet most seveirlie.

April 28.—The communion celebrat: guid order keipit, praised be God! Maister Alexander Livingstone, pedagogue to young Goskie, preichit at efternoon.

John Kirkwood being relapse in fornication, having

setten six several days, receivit at the morning efter the preiching, before the celebration of the sacrament of the Lords Supper.

June 30.—Given to George Cuming, smith in Peffersyd, 32 pence for mending the lock of the box, and causing it to open and steek. This whole week foul wether.

July 28.—This day ane bairn bapteisit to Thomas Drummond, tinklair, wha produced ane testimonial of his lawful marriage, his wyfe lying in the Bellhouse. The minister shew to the elders that ane honest man, Gilbert Kennedy, having ane famous testificat, compeirit befor the presbiterie and desyrit support of all the kirks, he dwelling in Galloway, and having his hous and all his gudes brunt, with aucht persons dwelling thairin. The presbiterie referrit him to the kirks within the presbiterie. The sessioun, seing his case was pitiful, delivers to the minister 30s. to be given to him upon Thursday nixt.

August 11.—Upon Tysday nixt the General Assemblie did sit down in Edinburgh.

The General Assemblie did rise upon Friday, at seven hours at evening, being the 30 day of August 1639. Upon Setterday, the 31 day of August, the Parliament ridden at Edinburgh, and began to sit.

September 8.—This day gude order keipit be the seamen at the draife. No herring brocht in, nor herrings haulet; but onlie nets set at efternoone. The minister raid to Edinburgh that day, and returned on Wednesday at nicht.

Upon the third day of November, being Tysday, 1639 yeirs, about 7 hours in the morning, Elizabeth

Haitlie, spous to Maister Johne Lauder, minister at Tyninghame, departit this lyfe. The said day ane sonne bapteisit to Maister Johne Lauder, minister—lawfullie, naimed James. Bapteisit be Maister Robert Lauder, minister at Whitekirk. Witness: Alexander Lauder, Maister Robert Lauder, John MacDougal. Upon the 6 day of November, Wednesday, 1639, the said Elizabeth Haitlie, spous to Maister Johne Lauder, was buryed, many gentlemen and pepill being present.

1640.

Januarii 12.—The said day the bands of mariage betwixt the Earl of Hadingtoune and Lady Jean Gordon were proclaimit *pro primo.*

Januarii 26.—Intimating ane solemne fast, to be keipit the nixt Lords Day throughout all this land, about the great common business of this kingdome.

Februarii 2.—The Laird of Scougal and his ladye being in the kirk. The fast weil keipit, praise be God!

Februarii 9.—Item: The additione to the Covenant subscrybed this day; and they that do not subscrybe this day, to subscrybe the nixt day.

Februarii 23.—Collect 8s. 4d., wherof much ill cúreners. Ordainis James Buccane to receive Johne Kirkwoods penaltie, for ringing the bell to the prayers and sermone on week-dayes.

Mairche 29.—This day my Lord and Lady Hading-

toune in the kirk, and being the first Sabbothe-day of my Ladys being in the toune.

Aprili 5.—Intimation maid of ane solemn fast to be keipit the nixt Lords Day, and sermone to be on Friday for preparation, and for stirrin up thair affectiounes. The causes of the fast are for the troublis imminent, and that the Lord wald give a blessing to our lawful and honest desires.

Aprili 12.—Mr Robert Lauder was chosen to go to Pebellis with the minister, to keep the Provinciall Assemblie thair, as ruling elder from this parishe.

Aprili 19.—To Andro Sherrie, for cutting of ane seitt, 5s.

Aprili 26.—The Erle of Argyle, Hadingtoune, and uthers in the kirke.

Maii 3.—Maister Alexander Craig, chaplaine to the Erle of Hadintoune, preichet this day at efternoone.

Maii 10.—This day the sacrament of the Lords Supper celebrat—guid order keipit at all tymes, praisit be God!—the Erle of Hadingtoune and his ladye and whole familie being present. Item: Sir Lewis Stewart, Maister George Winram of Libertoune, with uthers.

Maii 17.—Item: Given out of the penalties to Alexander Sherrie, wricht, for mending and translating the pulpitt, ane dollar. Item: To him for maiking ane comunion tabill, and maiking some furms. Item: For ane braid daill to be the tabill, and carriage of it fra Dumbar. Item: To James Patersonne, for mending the kirkes floor.

Maii 31.—Mr Alex. Craig preiched beforenoone, the minister being in Dumbar, wha preichet thair and ministered the Sacrament in the morning, and hard the

sermoune thair befornoone, and preiched heir at efternoone; the Erle of Dumfermling being heir befoir and efternoone, with the Erle of Hadingtoune, being com fra the court this way.

Junii 14.—Collect this day to ane honest man fra Musselbrughe, wha had his hous and all that he had burnt. Item: Forbids anie playin or pastyme on the Sunday, under the paine of calling befoir the sessioune, and censur thair as Sabbothe-breakers. Item: Ordains the toune to be searched everie Sunday, and the absents in tyme of divine service to be delated to the sessioune to be censurit.

Junii 21.—Ane solemn fast intimate, to be keipit this day aucht dayes (God willing), that the Lord wald help this land, and give ane blessing to the lawful and religious enterprises of this Kirk and kingdome.

Junii 28.—The fast solemnlie and orderlie keipit.

Julii 4.—This day ane act maid for the puneishing of drukenness—that if any be found dronk he sall pay four merks.

Julii 5.—The Erle of Hadingtoune and his ladie in Hadingtoune.

Julii 16.—Intimation maid for ane private collect and contribution for the publik business.

Julii 26.—Alexr. Cuninghame reportit that Maister Robert Lauder and he, with Maister Elliot, had gathered alreaddie aucht score pounds, and that my Lords familie had given guid example to the rest of the congregation, praisit be God! [Here follows what is already given as to the blowing up of Dunglas.]

September 20.—This day the minister producit Mr Andro Steviesonne (the minister of Dumbar) his re-

ceipt of our private collectioune in this parische for the publick business—videlicet, 212 merkis and 40 pence.

September 27.—This day verie rainie and foule. The sessioune halden, ordains Maister Robert Lauder (absent this day) to be present as ruling elder for this parish to Innerweik, upon Thursday neist, at the admissioune of Maister Williame Forbes thair, being the first day of October; and lykwise, the said Robert Lauder to go to the Provinciall Assemblie as ruling elder, with the minister, agane Tysday come aucht dayes, at Edinburgh, being the sax of October. The said Robert his father being present, shew to the sessioune that his sonne (God willing) was to keip the meeting at Innerweik, and the Assemblie at Edinburgh, at the tymes appointed.

October 11.—Fast keipit for ane gude harvest, seing littel corn led as yet.

October 12, being Monday, at twa houris at nicht, my mother, Alisone Caldclaithe, depairtit this lyfe at Hadingtoune (I being present with her), and was brocht to Tyninghame on the 13 day of October, at nicht, and was buryit at Tyninghame the 14 day, being Wedensday.

October 14.—Leiding in the Knowes, and that day leiding begun all the rest of the weik. Much corn led, praised be God!

October 20.—Maister Robert Davisonne, minister at Staintoune, and Elizabethe Lyle, maryed at Staintoune, at 4 hours efternoone, being Tysday, be Maister Alexander Douglas, minister at Wittinghame.

November 8.—Intimatioune of ane solemne fast, to

be keipit this day aucht dayes (God willing), for ane gude success to the Parliament of England.

November 15.—The fast weel keipit.

November 19.—I preichet at Dumbar befornoone, at the fast thair; Maister Andro Steviesonne, minister thair, in the morning, and Maister Johne Sinclaire at efternoone, according to the ordinance of the presbiterie, seing the last fast was ordainit to be keipit in burghs upon the Thursday lykwise.

November 29.—Sir Patrik Hamiltoune and David Mac Cullo being in the kirk.

December 20.—Given to Alexander Lauders wyfe (he being in the camp), in respect of hir great povertie, twenty-four s.

1641.

Januarii 3.—Given to Agnes Richisone (hir bairne being still vehementlie diseaset, and hir husband at the camp), 20s. to buy cures.

Januarii 24.—Item: James Buccan, clerk, desyrit that he micht have his wages for ringing the bell quarterlie, and that he may have 2 merkis everie quarter. The sessioune consentit thair for.

Februarii 28.—The minister show to the elders that Maister Andro Steviesonne, minister at Dumbar, desyrit everie minister to demand thair several sessiounes what help they wad mak for building of ane bridge at West Barnes. The minister exhortit them to help so guid a work to thair powar, and desyrit to shew thair answeir to the presbyterie. Thair answeir was, that our gentrie were not dwell-

ing in the parishe for the present; but as many as were abel of the congregatioune to do any guid thairin, wald not refuse to help according to thair powar, seing they thocht it very expedient that ane bridge suld be upon the water thair.

Mairch 7.—Item: James Smith, in the Knowis, and Johne Fa, Knowes Miln, were receivit to the office of ruling elder publiklie befoir the congregatioune, according to the order of the Kirke. They gave thair oathes (by holding up thair hands) to be faithful.

Mairch 28.—Intimation maid of ane publik fast, to be keipit (God willing) this day aucht days, the fourt of April, that the Lord wad be pleased to put ane happie end to the business in hand bothe in this natioun and in England.

April 4.—The fast weil keipit, praisit be God! Johne Jacksone and his wyff callit on, compeirit, and accusit of fighting and brawling, and using threatening words, submitted themselves to the sessioune. Johne Buccan compeirit, and did forgive them, and they did ask him forgiveness; yet, becaus they gave publik scandall by speiking some ill words to Johne Buccan on the Sabbothe, and menacing him, thairfor ordains them to ask God his forgiveness publiklie befoir the congregation the nixt Sabbothe.

April 25.—Maister Robert Lauder was chosen to go as ruling elder to the Provinciall Assemblie at Lithgow. He promeised to go if his hors sall be abel to ryde—being croichit, and not yet perfectlie haill; but it sall be against his will if he go not, and sall use all means that he go to the Assemblie. Item: It

was appointit and enactit that nain sall sett any cot-houses to any woman that hath fallen in fornication, without the advice of the sessioune, and their consent thairto, because some tak cot-houses and abyd and remain idyll; and that nae young women that may seik be receivit in cot-houses, nor nae cot-houses be let to them, without the consent and approbatioun of the kirk-sessioune. Item: That nain be receivit to the parishin, either servants or uthers, without sufficient testimonials from the parishe in which they dwelt.

May 9.—The minister read ane directorie from the committe anent twa runaways from the camp.

June 20.—This day Maister Patrik Livingston, son of the Laird of Saltcottis, preichet heir. The minister preichet at Whitekirk, fore and efternoon—Maister Robert Lauder, minister at Whitehirk, being in England, at Durhame, at the camp.

[From this date till 5 September see above.]

September 5.—Given to ane poor scholar (being a ministers dochter), 5 dollars.

September 12.—Item: Robert Lauder gave to the sessioune ane dollar (which was put in the box this day), which was gotten fra ane botshipping that brocht in herring on the Sabbothe befoir my returning. Item: Ordaines the minister at North Berwick to be advertisit to summon to our ane sessioune ane botshipping in Castel-Toune, for selling herring in Scougall bounds on the Sabbothe-day. The schipper is ane Johne Jaksone, in Castel-Toune. The bot belongs to William Fergusone, in New Mainis.

November 28.—This day Robert Hutchiesone, being

ordainit befoir to come to the sessioun for not being in the kirk in tyme in the efternoon—in breaking of the fast, answeirit that he keipit the kirk at all tymes as weil as anie in the toune, and that when the searchers came to his faithers hous he was coming away; and that he drank but ane pint of aill with ane man that was not ane parishioner heir, and that he did not the lyke befoir, and promeisit never to do the lyke againe; and that he cam to the kirk shortlie efter the third bell. Being rebuikit, ordainis him to pay ten shillins, and his neichbour that was drinking with him to pay ten shillins, utherwayes the minister of Prestonkirk to be adverteisit to summon him befoir us, and be handlet with; wherunto Robert Hutchiesone answeirit that he cam to the kirk with him, and keipit the fast, as said is. The elders ordain the abousheit penalties.

December 5.—Intimation maid of collect the nixt Lords Day for ane pure honest woman, spous to umquhile James Freeman. He was slain in Ireland, and quarteret, as is alleget, for mainteining the Scottis Covenant. Item: Twa merkis taken out of William Fergusonnes penaltie, for paying the clerk of the Provinciall Assemblie for Tyninghame kirk. The minister everie yeir, almost since the act was maid, had given the same out of his aine purse, and was verie lothe to tak it at this tyme, if the elders had not brocht him theirto.

1642.

Januarii 9.—Thanksgiving weil keipit, praisit be God! for the happie closen of the Parliament, and

that all the judicatories again wer set up, and a commissioun appointit for the planting of the kirks. The thanksgiving to be throughout all the kingdome.

Februarii 27.—Intimation maid of the efternoon sermon, to begin nixt weik.

Mairch 6, Tuesday, Maister Robert (my brother) his sonne named Robert, being about ane yeir auld or thairby, was buried at Whitekirk; wha deceisit the sevinth of Mairch, at sevin hours in the morning.

Mairch 20.—Intimation maid to the pepill to collect the twa neist Sabbothes to the distressed pepill that cam fra Irland, according to the directiones of the counsell in private, which was read publiklie.

Mairch 27.—Collectioun for Irland pepill: the Erle of Hadingtoune being in the kirke, wha gave verie liberally thairto. He cam with his foulks to Tyninghame the twentie-four Mairch, Thursday. Item: The said day ane bairne bapteisit to James Gillies, in Lochouses (but now in Ireland with Colnel Munro his regiment) —sonne, unlawful, named Johne. Witnesses: George Skugall, Alexander Hude. The said bairne was presentit to be bapteisit be Thomas Johnsone, in Eister Lochouses.

Ordains all baptisms of bairns within the toune, which are on the Sabbothe-day, to be at efternoon (except in some cases whair thair is nae efternoon sermon, then the baptisme to be in the forenoon, or on week-dayes), because the sessioun finds that the pepill in the toune, when the baptisme is in the forenoon, come not so tymeouslie and frequentlie to the kirke at efternoon as when the baptisme is at the efternoon sermon.

April 3.—Johne Nicolsone, in Knowis, compeirit, and accusit for hauling some lines in the water on ane Sabbothe-day, in the morning, confessit he hauled some few, but suld never, God willing, do the lyke againe, and offerit to do whatever the sessioun wad enjoin him; and likewise he affirmit that he was desyrit the nicht before to get some fish to ane banquet. The minister and elders, seing him penitent, and submitting himself humblie, alledging that he did not get four shillings worthe of fishe, ordains him to pay penaltie, presentlie, four shillings, and to maik satisfactioun on his knees before the sessioune; and lykwise ordains, if ever he suld do the lyke againe, to pay the penaltie of the breach of the Sabbothe, and to maik satisfactioun befor the whole congregation, on ane Sunday befornoon; wherunto he willinglie consentit.

April 24.—This day intimation maid of ane solemn public fast the nixt Lords Day, the first of May, for the distress of Ireland, and for ane happie conclusion to the English Parliament.

Item: This day Maister Robert Lauder chosen commissioner to the Provinciall Assemblie at Dalkeith, 3 May nixt.

May 1.—The Provinciall Assemblie halden at Dalkeithe the third of May, being Wedensday, at evening.

May 8.—Upon the third day of May my Lord Hadingtoune went to Melrose.

June 12.—The kirk of Tyninghame, for interest heirof, first callit before the commission at Edinburghe—the new colledge at Saint Andros, and the heritors, being lawfullie summonit for this effect.

June 25.—The said day ane puir man (David Hird, fra Dysart) compeirit before the sessioun, shewing that he had brocht ane letter fra the minister at Dysart to the minister heir, bearing that this David Hird keipit ane bairne in his hous at Dysart (which bairne he brocht heir with him), and that Cataran Caram was the mother of the bairne, and Maister George Jacksonne father; and they knew not if the bairne was bapteisit or not. The said David Hird desyrit that the sessioune wad cause the said George Jacksonne to tak the said bairne off his hands, and to have ane cair of said bairne, and desyrit to have said bairne bapteisit. The session cannot advise, not hearing heiroff until this tyme, and being lothe to meddle herein, seing it wad import suggestion of incest. Befoir anything be done heirin, refers all dealings heirin to them *re integra*, according to the order of the Kirk in sik cases.

Julii 3.—Given something to David Hird, wha brocht the bairne from Dysart, in respect of his povertie.

Julii 10.—The minister shew to the elders that David Hird was departit out of thair bounds, and left the bairne behind him; for nane of the toune or parishe knowing heirof, at the least not suspecting his intention, he went to Lochouss, and laid down the bairne thair, few being at hame thair at that time. They sent up the bairne to Tyninghame, for they wald have nothing to do with said bairne. The minister shew to the elders that the bairne was presentlie with Margaret Ewart, in Tyninghame. The minister demandit what suld be done furder with the bairne, and how it suld be susteinit, seing we culd not suffer the bairne to perishe for lak of some meintenance; and the minister lyk-

wise shew to the elders that he shew all the estate of this business to the presbiterie, and that he shewed to them the letter which David Hird brocht to him fra the minister of Dysart: that thair advyce was to send ane letter to the minister of Dysart, which according-lie he did, and had received ane answeir, bearing that they suld use all dilegence to send over the man again to us, or else his wyff; but they culd not examine them befoir the sessioun conveinit, which wald be this Sabbothe, but nae sooner.

The elders desyrit that if heirefter the father of the bairne sall be discoverit, in that case what was depursed be them sall be refundit be the parents.

September 4.—Presbiterie to meet at Dumbar to heir Maister Thomas Hepburn, wha was presented to the kirk of Aldhamstokis.

Item: This day intimation, befoir the blessing, of ane public fast to be keipit the nixt Lords Day, the eleven of this instant, and Wedensday thairefter, the fourtein of this instant, according to the ordinance of the General Assemblie in Saint Andros. The causes of the fast are:—

1º. Gross ignorance and abounding of wickedness among the greatest part, securitie and mere formalitie among the best, unthankfulness in all.

2º. The sward raging throughout all Christendome, but more barbarouslie in Irland, and daily more threatened in England, through the lamentable division betwene the King and his Parliament, tending to the subversion of religioune and peace in all the thre kingdoms.

3º. That God may graciouslie bless the supplica-

tion of the Assemblie to the Kings Majestie, and thair motion to the Parliament of England, for unitie in religioune and uniformitie in kirk government, and all uther meins which may serve for promoting of so guid a work, and the advancement of the kingdom of Christ everie whair.

4º. That God may powerfullie overturn all wicked plots and desyns of Antichrist, and all divisive motions against the cause of Reformatioun and the so-much-longed-for union betwene the King and Parliament.

5º. That God may bless the harvest.

1643.

Januarii 22.—I preiched at Dumbar. The minister shew to the elders that three distressit women (having come fra Irland) desyrit support.

Februarii 5.—This day the declaration of the commission against the *trew* petition was read and explained.

This day the sessioun halden; David Nimmo, wricht in Lintoun, compeirit, and desyrit payment for making and repairing the stole for repentance. The minister and elders herewith advysit;—deliverit to him, out of the box, aucht pounds, and sax shillings to his sonne, and twentie s. to James Paterson, mason.

Mairch 5.—Upon the six day of Mairch 1643, Margaret Kemp, dauchter to the Laird of Balgone, was buryed, wha departit this life upon the third day of Mairche, aboot twa efternoon.

Mairch 26.—The minister shew to the elderis that

the council had given warrand for relief of some honest men in Beithe, taken be the Turks at Ealie, wha were in great bondage.

April 23.—The pepill of Scougall examined; and upon the 25 April, Aldhame and Muttonhole, and all the absents examined.

April 30.—This day the sacrament of the Lordis Supper celebrat. Gude order keipit at all times, God be praisit!

May 14.—The minister preachit at Prestonkirk in the morning, and ministered the sacrament of the Lordis Supper thair; and preachit heir befornoone, and preachit at Whytekirk efternoone, efter the communion thair.

May 21.—Given somewhat to uncouthe poor.

December 21.—The neichbours met at efternoone anent the choosing of twa or three for the fourt man, but could hardlie agree.

December 31.—Intimation of ane publik fast to be keipit the Lordis Day nixt, for ane success.

1644.

Januarii 4, 1644.—This day I preiched at Edinburgh, in the East Kirk, at comand of our presbiterie. I cam to Hadintoune on Fryday.

Januarii 7.—Ane companie of soldiers being in the kirk, come fra Fyfe. Ane merk to Elspethe Duns sonne, lyklie to be crepill. 20 shillings given to his mother, to be given to the man wha promeised to do diligence to cure the said; to be given for drogis.

Januarii 9.—Agnes Valance, dochter to Johne Valance, in Tyninghame (being about 4 yeirs auld), was buryet; being weil that day sche dyet. It was lyklie she was poysonned by eating poysonable herbs.

The said day George Dickson and Thomas Finla designit for the camp: going away with Alexander Bruce and so 25 men, if they will accept him for ane, seing Alexander Bruce is ane officer and ane commander of this regiment.

Januarii 21.—James Kirkwood gave to the session, to be put in the box, in name and behalf of George Hay, in Scougall, tasker to said James, 7s., because he came not with his companie tymeouslie to the kirk that Lords Day his wyffe was buryed, as he aucht to have done, seing the minister reprovit him for the same. James Kirkwood answeirit for him that the said George was sorie for it, and that the puir suld have his 7s., for the collect that he and others that wer with him suld have given. He said that the days were short, and they had few to carry hir corpes, and the pepill did not conveine so tymeouslie as he expectit, and this was the caus.

Item: This day publik intimation maid to all those wha wer desyrit to go to the camp, to go with all expedition; utherwayes, if they suld refuse or postpone, they would incur great danger, besyd thair falt.

Januarii 28.—Ane proclamation red publiklie anent fugitives fra the camp.

Februarii 11.—I raid to the commission to Edinburgh, and cam hame Setterday.

Februarii 18.—Intimation maid of ane publik fast for the armie, to be keipit on Wednesday nixt (God

willing), according to the ordinance of the commissioners of the General Assemblie.

Februarii 21.—Fast weil keipit, praised be God!

Februarii 24.—Ane extraordinarie storm, and wonderful heich wind out of the north-eist, with sum snow, from ffour hours in the morning till aucht hours in the evening.

Mairch 3.—The letter anent the excyse was explained, according to the ordinance.

Mairch 20.—I went to Hadingtoune, to Edinburgh, to the comission, and returned to Hadingtoune on Thursday at nicht. This day given to twa men, Jews or Armenians, quha producit ane testificat fra Edinburgh, 12s.

April 9.—Mr David Robesone admitted minister at Dumbar, helper to Maister Andro Steviesonne thair. I preiched at his admission, being ordainit be the presbiterie.

April 21.—This day the Marquis of Huntlie his excommunication, with his adherents, intimat, according to the ordinance of the commission of the General Assemblie. His adherents are: Alexander Irvin of Drum, younger; Robert Irvin, his brother; Sir Johne Gordon of Haddo; William Seatoune; William Inneis of Tippertie; Maister James Kennedie, servitor to the Marquis, and Thomas Hay, servitor to Sir Johne Gordon.

(17.—The pepill conveinit at Beinstoune Muir, in airms, that orders micht be given anent going to Dumfries; and the gentilmen wer ordainit to meitt at Hadingtoune on Friday nixt.)

April 28.—Provinciall Assemblie at Dumbar.

May 5.—Intimation of the excomunication of Ludovik, Erle of Crawford; Robert, Erle of Niddesdaill; Johne, Erle of Montrose; James, Viscount of Aboyne; Francis, Lord Ogilvie; Johne, Lord Herreis.

October 14.—Marin Skill, wha cam fra the camp in England, was ordainit to be keipit close in hir hous, at the west end of the toune, becaus of the suspicion of the pestilence.

October 18.—Robert Nisbet and his wyff went eist, to try if it was trew which was reportit of thair sonne, Patrick Nisbet—naimlie, if he was lying sick of the pestilence betwixt Butterden and Rentoun, for it was reportit be twa or thre. The minister did counsel the honest men in the toune to cause watche the toune, that they micht come into the toune no any uther but according to order, seing the said Robert Nisbet and his wyff went away be nicht, by our knowledge. This was done on the 18 day of October.

19 day, being Setterday, Robert Nisbet and his wyff cam back againe. That it was not Patrik Nisbet and his sonne, as was reportit, wha was come fra the camp and was fallen crepill of his legis, and was sik of the fluxes, and was not abel to come any farder—but was free of the pestilence; and that the pepill of Aldhamstokis parishe and Coburnspethe had ane cair of him, and did send him meit and drink. This Robert Nisbet was sent away to be ane soldier from Alexander Hude, in Wester Lochouses: they were to send for him thither, if for sikness he culd be brocht thither.

The said Robert Nisbet and his wyff did bring ane pass from the Laird of Blaikburn, that they did come near nae suspectit place (the pest being presentlie at

Aldhamstokis). They were receivit upon the sight of their testificat, and let into thair hous again. They reportit that the said Robert Nisbet did obtain licence at the camp to come hame, in respect of his infirmitie, and that he had been in ane byre, betwixt Butterden and Rentoune, ten days and mair; for feir of the pest, the pepill thair wad not tak him into any hous.

The minister and neichbours of the toune resolvit to send him some support, if he suld live; but he departit this lyff within sum days therefter.

October 20.—Intimation of ane publik fast and solemn humiliation, to be keipit throughout all this kingdom, and at our armies both at hame and abroad, upon the 27 day of October (being the Lords Day following), and upon the 30 day of October therefter (being Wedensday), for the troublis of this kingdome, by unnatural contremen and uthers; and lykwise in regard of the plaig of pestilence threatened, and entered in some places alreadie. Publik intimation maid to collect for some souldiers that war come fra Newcastle to Scotland, to go to the Northe, that claithes may be coft to them, according to ane letter sent be the Lords of the Comittee at Edinburgh on Thursday last, and ordainit to be intimat this day in our several parishe kirks.

Intimation maid to the pepill anent the sikness among beastis, callit the routing evil—that nain practice the curing of it by making ane graiffe and yerding or interring ane quik beast in it, under the paine of taking on them the crime of witch chairming and witchcraft, seing the same was laitlie practised at Whittinghame parishe, and some uther places: thair-

for, intimation maid heirof in all the parishes of this presbiterie, according to the ordinance of the presbiterie, that nain pretend ignorance in tyme coming; which if any personne or personnes sall practise, they sall be judged giltie of chairming, as said is.

[In the course of 1629, Isobell Young, spouse to George Smith, portioner, in East Barns, in Haddingtonshire, was burnt for witchcraft. She had been accused of both inflicting and curing diseases; and it appears that she and her husband had sent to the Laird of Lee to borrow his "curing stone" for their cattle which had the "routing ill." This refers to the "Lee penny," an old charmed stone set in a silver penny. The stone was declined, but water in which the penny had been dipped was sent.

Here is another cure—from the far North: "I saw my cousin in one instance administer to an ailing cow a little live trout, simply because the tradition of the district assured him that a trout swallowed alive by the creature was the only specific in the case."—*Millar's Schools and Schoolmasters.*]

Item: Ordains the toune to be keipit nichtlie, for danger of the pestilence. Item: Ordains Marin Skill, wha laitlie cam fra the camp, to be keipit within hir hous, and ordains the clerk to go through the toune for meitt and drink.

Upon the nyneteen day of October, being Setterday, Newcastle was taken in be our Scottishe armie thair.

27.—Collect for the soldiers claiths. Fast weil keipit, praisit be God!

30.—Fast weil keipit, praisit be God!

November 3.—This day ane thanksgiving keipit befoir and efter noone, for the intaking of Newcastle Mr Johne Halyburtoune, chaplaine to the Laird of Fúrde, preiched at efternoone. Given to ane minister fra Irland, 28s. Item: Ordains ten punds of the last days collect to be taken to Edinburghe, for buying of claithes, and the rest to be imployed in helping to buy ane new boat for the water.

November 22.—Ogilvie, commonlie callit Choppins, dyet suddenlie in James Fa his byre this last nicht (having been in this toune and about it twentie dayes since, being for the maist pairt indweller in Dumbar), and was buryit the said 22 day. The minister having conveinit some of the elders, and consulted what to do with the bairne, agreit to put the said Ogilvies bairne, alias Choppins bairne, to nurse to Jenet Home—the bairne being ane son of ane quarter ald or thairby. The minister was discontent with those that receivit hir within the toune, being now burdened with fending and manteining. The minister and the elders present agreit to give to Jenet Home, sex punds everie quarter, and ane laid of coles in the quarter; and this to be taken out of the box, or els to make ane contribution thairfor, seing it was most necessarie to have ane care of the bairne, and not to suffer it to perishe.

December 8.—Alexander Skugall, in Tyninghame, was chosen clerk for ane month, and if he sal be fund qualified and meet to deschairge the deuties of that calling, to be contineuit; utherwys not. The minister desyrit, in regard of the pestilence in the Merse, James Davisone, in Wester Gaitside, micht be advertesit not

to lodge strangers, and to leive of brewing and selling of aill for a tyme; and James Smythe, in Knowes, ruling elder, to adverteise him heirof.

December 15.—Intimation maid of the pulpitt that nain receive into thair houses any fra Newcastle, or the camp, except they have ane pass, deulie subscribed be whom it effeirs, that they are fre of the pestilence—and notwithstanding the passes, to be keipit apairet for a tyme; and if they have no pass, that they be not receivit at all within the toune or parishe—at the leist until the nichbours of the toune and parishe conveine theiranent, that they may be put to some place from uthers for a tyme, until danger of infection be past. Ordains James Davisone not to receive strangers, nor sell aill, utherwys he shuld be severlie punished.

December 29.—Thomas Elliot, schoolmaister in this parishe, and Crystian Raebaird, in Whitekirk, proclaimit.

1645.

Januarii 12.—Collect for pepill of Leith, taken be the Turkis.

26.—I went from Hadingtoune to Edinburgh, to the Provinciall Assemblie, being desyrit to assist our commissionars thair.

Februarii 9.—Upon the aucht day of Februarii, being Setterday, Thomas, Erle of Hadingtoune, about ten hours at nicht, departit this lyfe verie Cristianlie and peacablie, and upon the fyfteen of Februarii, being Setterday, was buryed in the Abbey Kirke.

Mairch 9.—The minister exhortit the pepill to charitie in this times, and desyrit them not to wearie in weildoing, and thankit God for what was done.

July 6.—This day the ordinance of the presbiterie anent penney brydallis red be the minister publiklie to the congregatioun befornoone, befor the blessing, that nain pretend ignorance—the sum whereof is this: That the pepill conveinit on bothe syds to ane penney brydall sall not exceid the number of 20, and that the brydall lawing sall not exceid ten shillings Scottis money for everie person, ather man or woman; and that thair be nether befor nor efter dinner any pyping nor dancing, that no bawdie sangs nor filthie speiches be used, nether any excessive drinking, or any uther lascivious behaviour, profanitie, or debocherie be used be any personne, altho not invited, conveined thairto; and lykwise permitts and ordains everie minister in thair bounds, with advyse of the session of the parishe, to use yet farder restraint of the said abuses upon new and urgent occasions, according as they think fit to do within thair awin parishe, as they will be answeirable to the laws of the Kirk and kingdom; and for the better effectuating heirof, ordains everie minister and kirk-sessioune, in the parishe kirks of thair awin bounds, at the taking up of the pairties to be proclaimed, to tak sufficient securitie, be payment or caution, as they sall see fit in thair several parishes, under the pain of twentie pounds Scottis monie, that they sall obey this whole act as weel as any uther act of the Kirk maid anent mariadge, with certificates that whosoever suld fail in any point heirof, the said soum sall be confiscate, and imployed for the use of

the poore of the parishe, without any defalcation upon any pretence whatsoever; and if any sall refuse to give security as said is, in that case the benefit of the proclamation sall be denyit till securitie be given thairanent. These presents sall be the ministers warrant; and if any sall go about to ilude or shiste this act, upon whatever pretext, they sall not onlie be censured as contraveiners theirof, but also further punishit as prophane mockers of the discipline of the Kirk; and farder, ordains that everie minister and sessioune tak strik account of everie personnes obedience to this act the first sessioune-day efter any such mariadge sall be solemnized, certifying them that, at the visitation of the kirk, according to the Act of Assemblie, ane account sall be socht of them thairanent; and if they sall find any personne, whatsoever rank or degree, presume to mak any opposition heirto, directlie or indirectlie, that incontinent they sall tak notice of him, and delate him to the presbiterie, with certificatioun that, according to the act of the General Assemblie, halden at Edinburgh in May 1644, he sall be cited be them befoir the commissioner of the late General Assemblie, as a personne perjured and disaffected to the present Reformation and late Covenant maid thairanent; and ordains this act, efter it is communicate to the sessioune of the kirk, and publiklie intimat to the pepill, to be insert and registrat in the sessioune-buik, that nain pretend ignorance.

The minister and sessioune ordains this act to be strictlie observit. Dated at Dunbar the 19 June 1645.

July 10.—The Erle of Hadintoune returned with his family from Melrose.

July 20.—Given to Robert Ewart, in Tyninghame, for curing James Brown his leg, 3 lib. 4s. 4d.

Item: The minister exhortit the elders to caus pay the excyse, as was appointit, and not to neglect, utherwys they wald be put to the horne.

August 3.—Given to Thomas Neilsonne, to buy ane hors, seing he had ane hors deid latley, and fallen abak in meins, 20 lib.

September 28.—Given out my Lady Binnings monie, 40s. to Johne Milne and his wyff, being inclosed in thair hous near ane month, suspect of pestilence.

October 19.—This day the publik thanksgiving weil keipit (praisit be God!) for that notable and great victorie—never to be forgot—at Philliphauche, when James Graham and his forces were utterly routed and overthrown. We thank the Lord God of our salvation, through Jesus Christ, thairfor for ever.

October 14, at nicht, Hadintoune ill brunt.

November 21.—The minister shew to the sessione that, according to the ordinance of the Kirk, 5 pounds was to be given be the kirk of Tyninghame, to be payit to the bursar at Saint Andros yeirlie; qrunto the session agreit, and 5 pounds was presentlie taken out of the readiest of the penalties and delyverit to the minister, to be delyverit to the presbiterie. The bursar is Maister James Dalrympill, sone to umqll Maister James Dalrympill, minister at Staintoune.

December 12.—After the efternoone sermon, the session halden: it was concludit that ane mortclothe shuld be bocht, and if they culd get sufficient moneys, to bye ane other worse; and that they shuld begin to collect on Monday come aucht days, and the maisters of

families to be first begun at. Ordains, lykwise, order to be taken with the kirk-style, and for making ane calsey upon the gaitt befor the kirk-style.

December 26.—The elders declairit that they had maid grate progress with the mortclothes, and war to go on farder; and were not to troubill servants, seein they were removabill fra term to term.

Efter sermon, the session halden. The minister demandit the elders (seing he cam fra Edinburgh yester nicht) severallie quhidder the pepill did abstain from work, or did work in their calling on Yoole-day as on uther dayis. They answeirit that thair was no keiping of Yoole, ather be feasting or playing, or abstaining from work idillie, bot that all the pepill wrocht as on uther dayes of the weik in thair callings, and that they were all mindit to have yokit thair pleuchs, except they had broken them or spilit the land; and that the thow was bot neulie begun that day, and the day verie roughe. They affirmit that all the pepill, so far as they culd know, were all workin; and if the land had been for tillin, they suld have yokit thair pleuchs, if the pleuchs any way culd have maid red land, and inacht themselfs under any penalties the minister wad injoine to do the same; affirmin also that thir sundrie yeirs bygane sundrie of them did yok thair pleuchs that day, quhan it was not frostie, qlk the minister knew to be trew.

1648.

February 6.—This day the bands of mariadge betwixt the Richt Nobill Johne, Erle of Hadintoune, and Lady Cristen Lindsay, proclaimit the first tyme,

and lykwyse in. the kirk of Halyrood House *pro primo.*

February 13.—The minister shew that the Laird of Craig was directit to give the moneys for the orphans and widows, and ordains Johne Pringill to go to the Laird of Craig and receive thair monies, wherunto he grantit.

16, Wedensday, being ane ordinar day of examination, ane bairne bapteizit to Adam Mershall in Ravensheuch, shepherd thair.

Mairch 19.—The sessione conveinit: some of the elders being absent the last day at efternoon, being rebuikit this day, promeisit to keip guid order in tyme coming—some of them shewing excuses for thair absence the last Lords Day at efternoon. All the elders this day present.

April 2.—Producit ane act from the presbiterie anent the payment of the clerks feys for the books of the Assemblie, and for the propositions and declarations and catechisms. The sum extends to fife punds, 4 shillins, 2 penneys, qrunto the sessioune grantit (and delyverit the same sum to the minister, seein he had debursed it alreaddie), seein it was the ordinance of the Assemblie and presbiterie, and practise of all the kirks.

April 16.—Given to Margret Cuna, spous to umqhll Cristopher Hardie, in Muttonhole, being at the point of death, twa merks—wha was beddral thes ffour yeirs bygane, and blind, being always publiklie prayed for.

April 30.—This day distribut thretie buiks among the pepill of this parishe—to the most considerable

families of this parishe—anent privat worship and mutual edificatioune. Pryce of ilk buik, 2 shillin.

May 7.—Intimation maid to them that war heir of my Lords familie, to come to the examination on Tuesday nixt.

May 20.—The minister severallie poseit the elders if they knew of anything to be taken order with: answeirit that they knew of nothing, except that William Hays wyff and Janet Yorston war at variance. It was thocht meet to wairn them to come to the sessioune, that they micht be agreit.

20, Setterday. Item: Twa elders appointit gather the collect, and thre to attend the tables and serve, and ane to stand at the entrie of the table and ane uther at the foot thairof, that the pepill micht come and go from the table quietlie and orderlie.

May 25.—The Erle of Hadintoune with his ladie, and my Lord Crawford and his ladie, cam to Tyninghame.

December 2.—Mr Johne Dalyell, yonger, and Mr Thomas Dalyell, sons to Mr Johne Dalyell, being bothe of singular expectation, were buryed, to the great grief of all gude Cristians among whom they lived.

1649.

Mairch 25.—Intimation to the pepill on the upper syd of the Smiddie Wynd to come to the examination on Monday at 9 hours, and the absents fra the thre quarters abousheit, on Tysday at 9 houris; and from the Smiddie Wynd to the eist end of the toune, with

Lochouses, Ravinsheuche, and Fisherhouses, on Wedensday; and on Friday, Knowis and Kirklandhill, Knowis Mill and Bellpotts.

Mairch 25.—The minister compleinit that Agnes Arnot had not maid hir satisfaction for hir ill words against Johne Airthe: answeirit that, seein she was ane foolish woman, and rash, he was content to agree them.

1650.

May 12.—Intimation maid for singing the new paraphrase of the Psalms for the Kirk yeirlie, according to the ordinance of the General Assemblie, and commission thairof, and allowed and approved be the council: to be practeised the nixt Lords Day in the kirk.

Johne Quht, and Alexr. Bee, younger, and Alexr. Wallace, delated for playing nineholes the last Sabbothe at nicht. Ordains them to compeir on Wedensday nixt befor the sermon.

"The history of the Authorised Version of the Scottish Kirk is interesting. Thomas Sternhold, Groom of the Robes to Henry VIII. and Edward VI., a zealous Reformer and strict liver, was so scandalised at the amorous glees and catches sung at Court, that he set about turning the Psalms of David into English metre, in the hope thereby to lead the courtiers to sing them instead of their own lewd and ribald sonnets. If in this he was grievously disappointed, still his righteous labour was not in vain. His work made glad the heart

of the masses of Englishmen of his day. It rapidly became popular, and in 1652 'The Whole Booke of Psalmes collected into English Metre, by T. Sternhold and J. Hopkins, and others, conferred with the Ebrew, with apt notes to sing them withal,' appeared bound up at the end of the Book of Common Prayer. But gradually the metrical version of Sternhold and Hopkins became obsolete, and at length, in consequence of the complaints made of it, the House of Commons in 1643 recommended the version of Francis Rous, a native of Halton, in Cornwall, to the consideration of the Assembly of Divines at Westminster. Rous, who in that year was Provost of Eaton—'the old illiterate Jew of Eaton,' and 'the old Presbyterian Provost of Eaton,' as the Royalists styled him—was himself a member of the House of Commons in the first and later Parliaments of Charles I., and under the Commonwealth sat for Devonshire in 1653, and for Cornwall in 1656, and in the House of Lords in 1657. He was also one of the few laymen appointed by the House of Commons to sit in the Assembly of Divines at Westminster. The first edition of his Psalms was published in 1641, the second in 1643, and the third, as corrected and amended by various committees of the House of Commons, and afterwards revised by the author, in 1646, when (in the month of April of that year) the House ordered 'that Rous' Psalms and no other shall be sung in all churches and chapels within England, Wales, and Berwick-on-Tweed, after the first of next January.' The Lords concurred. It is this edition which became the basis of the Authorised Version of the Scottish Kirk, the first edition of

which appeared in 1650, with the title, 'The Psalms of David in metre, newly translated and diligently compared with the original text and former translations, more plain, smooth, and agreeable to the text than any heretofore. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families. Edinburgh, Evan Tyler.' This Authorised Version, which was taken in great part from Rous, at once superseded the 'Old Paraphrase' of Lekpreuik in Scotland; but in England the people clung to the collection of Sternhold and Hopkins until, at the beginning of the 18th century, it was finally replaced by the 'New Version of the Book of Psalms, executed by Nathan Tate and Nicholas Brady.' It had become impossible any longer to continue the popular use of the archaic translation of Sternhold and Hopkins, and many other circumstances also rendered the acceptance of Tate and Brady's trivial and degrading New Version almost unavoidable. Rous' version was, however, partially adopted in England, and is said to be still pertinaciously used by some Anglican congregations. It is most unfortunate that the amended edition of 1646 was not generally approved, in which case the necessity would possibly never have arisen for introducing the dull and jingling doggerel of Tate and Brady into the Book of Common Prayer. It is difficult to understand, indeed, why the third edition of Rous' version did not at once become popular, since the version of Sternhold and Hopkins was already falling out of use. The two are very alike in their manly simplicity and vigorous harmony, and in the

closeness with which they follow the noble prose translation of the Book of Common Prayer, which is their chief merit. They lack refinement of metrical expression, and are often almost unintelligible in their rough and literal rendering of the Hebrew text; but they are never feeble, or dull, or bombastic, while many of the stanzas are wonderfully fine, and reflect with sustained skill and inspiration the sublimity of the Royal Psalmist of Israel. Rous' version differs from that of Sternhold and Hopkins chiefly in having been composed a century later. Its language is 'more plain and smooth,' but its essential characteristics—the merits which appeal direct to the heart of an earnest and religious nation—are the same."—*Times.*

In recent discussions upon the use of forms of prayer in church worship, there was an inconceivable ignorance of the genius and history of Presbyterianism. One would have fancied, from the language used by not a few, that such a work as the Book of Common Order had no existence. The ugly words, "following divisive courses," *et hoc genus omne*, were freely used. Let us take a glance at one or two of the undoubted facts of the case. The Assembly of Aberdeen—take note of the place!—in 1616 ordained that there should be "ane uniform order of liturgy or service sent down to be read in all kirks on ordinary days of prayer, and every Sabbath-day before the sermon, to the end that the common people might be acquainted therewith, and by custom may learn to serve God rightly." A committee was appointed "to revise the Book of Common Prayers contained in the Psalm Book, and to sett down ane Common Service

to be used in all time hereafter, quilk shall be used on all times of Common Prayer, in all kirks, when there is exercise of Common Prayer, as likewise by the minister before the sermon when there is no reader."

For well-nigh a century the Church of Scotland had used a liturgy not much less ornate than that of England, and not of binding obligation upon the clergy —room was always left for what is called *free prayer*. There were many congregations in which it was not used. It was neither *prescribed* nor *proscribed*. The whole matter is admirably put in a recent work of scholarly accuracy upon all the matters handled by the accomplished author. He says—

"The bell having been rung an hour before, was rung the second time at eight o'clock for the reader's service. The congregation then assembled, and engaged for a time in private devotion. The reader took his place at the lectern, read the Common Prayers, and in some churches the Decalogue and Creed. He then gave out large portions of the Psalter, the singing of which was concluded, and next read chapters of scripture from the Old and New Testaments, going through in order any book that was begun, as required by the First Book of Discipline. After an hour thus spent, the bell rang the third time, and the minister entered the pulpit, and knelt for private devotion; he then began with a "conceived" prayer, chiefly for "illumination," as in other Reformed Churches. He next preached the sermon, and then read or repeated one of the prayers in the Liturgy for all classes and conditions of men, or extemporized one conform to it, concluding with

the Lord's Prayer and Creed. After this there followed a psalm and the benediction. Between 1618 and 1639 the usage continued, with these differences: that in some parts of the country the minister's salutation was lengthened into a preface, there was an additional prayer, and the Lord's Prayer was used at the end of the prayer before sermon. The recital of the Creed was omitted by many of the clergy."—*Sprott's Introduction to the Book of Common Order.*

Such was, no doubt, the order of service in the church of the hamlet on the banks of the Tyne.

"Yes, if the intensities of hope and fear
Attract us still, and passionate exercise
Of lofty thoughts, the way before us lies
Distinct with signs, through which, in set career,
As through a zodiac, moves the ritual year
Of England's Church. Stupendous mysteries!
Which whoso travels in her bosom eyes
As he approaches them with solemn cheer.
Upon that circle traced from sacred story
We only dare to catch a transient glance,
Trusting in hope that others may advance
With mind intent upon the King of Glory,
From His mild advent till His countenance
Shall dissipate the seas and mountains hoary.

Monastic domes! following my downward way,
Untouched by due regret I marked your fall!
Now ruin, beauty, ancient stillness, all
Dispose to judgments temperate as we lay
On our past selves in Life's declining day:
For as, by discipline of Time made wise,
We learn to tolerate the infirmities
And faults of others—gently as we may,
So with our own the mild instructor deals—
Teaching us to forget them or forgive.

Perversely curious, then, for hidden ill
Why should we break Time's charitable seals?
Once ye were holy—ye are holy still;
Your spirit freely let me drink and live.

Why sleeps the future as a snake enrolled
Coil within coil at noon-tide? For the word
Yields, if with unpresumptuous Faith explored,
Power, at whose touch the sluggard shall unfold
His drowsy rings. Look forth! that stream behold,
That stream upon whose bosom we have passed,
Floating at ease, while nations have effaced
Nations, and Death has gathered to his fold
Long lines of mighty kings—look forth, my soul,
(Nor in this be thou slow to trust),
The living waters, less and less by guilt
Stained and polluted, brighten as they roll,
Till they have reached the Eternal City, built
For the perfected spirits of the just"

—*Wordsworth.*

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as child, I thought as a child; but when I became a man, I put away childish things.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Printed by J. T. Peddie & Co., *Edinburgh.*

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